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SELECTIONS.

Christianizing Slaves.

Below will be found a report from the Methodist Mission Board of South Carolina Conference, among SLAVES. Please read it. You will find that it goes into a detailed statement of the number of members in full communion, on *trial*, &c., and out of the whole number you will find as few cases of discipline as among their so called Christian masters. We cut this from the *Cherawe Gazette*, and we would like to ask that journal one or two questions:

1st. Is a slave, who is a church member, required to be of good *moral* character?

2d. Can a slave, who is a church member, have the privilege of reading the Bible for himself?

3d. If the Bible is in favor of the system, why should he be kept from perusing it?

4th. If it is *not* in its favor, is not the system wrong?

5th. If it is wrong, should it not be immediately abandoned?

6th. Wherein is the value of slaveholding Protestantism over Anti-Slavery Roman Catholicism? If the Roman Catholic Priest keeps the Bible from the members of his church, except in a language they cannot read, and teaches them *orally*, how much better is a Protestant Priest who keeps the Bibles from his church members altogether, and teaches *them* orally? We ask, wherein!

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Methodist Mission among the Slaves.

Extract from the Report of the Missionary Board of the South Carolina Conference, in February, 1841.

The Board submit the following detailed statement of the missions under the charge of this society.

1. *Beaufort Mission.*—This has been served by the Rev. T. E. Leadbetter and M. Eady. There have been 40 admitted on trial, and a nett increase during the year, exclusive of expulsions, &c., of 26 members. The whole number of members amounts to 320. It is in a prosperous condition; includes 30 plantations; and is steadily improving.

2. *Pocotaligo Mission.*—There are 9 plantations served, 25 members, 197 children catechised. The Rev. J. N. Davis, the missionary appointed here, fell into such extreme bad health, as obliged him to leave the mission unsupplied from July until late in November, when the Rev. A. J. Green was transferred to it by the superintendent—For these reasons it has not prospered as much as it was likely to have done. Still the work is going on, and the planters are increasingly kind.

3. *Combahee and Ashepoo Mission.*—This has been under the charge of the Rev. J. R. Coburn and William Holliday; covers 11 plantations; embraces 595 members in full connection, 151 on trial, and about 373 children catechised. The planters have increased their contributions, and the mission is flourishing.

4. *Pon Pon Mission.*—The Rev. C. Wilson, who has served this mission, reports 420 members, 163 catechumens. There are 5 plantations served, and the work is highly interesting and promising.

5. *South Santee Mission* has been under the pastoral oversight of the Rev. M. Russel, whose health became so bad in August last, as to prevent any further service. It embraces 14 plantations, and about 500 church members, and upwards of 200 catechumens.

6. *North Santee Mission.*—The Rev. W. C. Ferrell has been able to render but little pastoral service on the mission, owing to the failure of his health. It embraces 14 plantations, with nearly 400 church members, and 200 catechumens.

7. *Cooper River Mission.*—The Rev. A. Nettles reports 700 members, and 182 children catechised. The mission embraces 11 plantations, and needs the services of an additional missionary.

8. *Upper Santee Mission.*—The Rev. S. D. Lancy, who served this mission, represents its condition as but indifferent. There is preaching on 8 plantations; 325 church members, 15 on trial, and about 100 catechumens.

9. *Wateree Mission.*—This is under the charge of Rev. W. J. Jackson and J. Nipper; embraces 21 plantations; 600 church members, 300 catechised, and is in a prosperous and progressive condition.

10. *Broad River Mission.*—This has been served by Rev. J. Holmes, who reports 65 church members, and 70 children catechised. The state of the mission is good.

11. *Rocky Mount Mission.*—This was under the charge of Rev. E. L. King; it includes 15 plantations, 317 colored members, 144 of whom were received last year: 107 little negroes received catechetical instruction. The board recommend the discontinuance of this mission, merging the most of it in the Wateree mission.

12. *Black River and Pee Dee Mission.*—The Rev. M. M'Kibben reports 1138 colored members, 540 children instructed, 211 were admitted on trial during the year. The mission covers 26 plantations, and the contributions from the planters are increasing.

13. *Sampit Mission.*—This embraces 15 plantations, was served by Rev. P. A. M. Williams, and is prosperous; 163 church members are reported, and 400 children catechised. Prospects exceedingly flattering.

14. *Waccamaw Neck Mission.*—This is served by Rev. J. A. Minick and Rev. J. Belin. It covers 22 plantations, holds 575 church members, and 575 children instructed in this, as in all our missions, *orally*. This important mission is prosperous.

Besides the foregoing, which are among the blacks, although here and there a few white members are found, there are two missions to the upper part of the conference district, established for the benefit of the whites.

15. *Saluda Mission.*—This has been under the pastoral oversight of Rev. J. W. Welborn, who reports 283 church members, of whom 67 are colored. This is considered strong enough to be returned in the form of a regular circuit, which the board recommend.

16. *Rock Fish Mission.*—The Rev. J. M'Mackin has served this work for the past year. There are 131 whites, and 122 colored members. This likewise is recommended to be thrown into the form of a circuit.

The board recommend the appointment of a city missionary for Charleston. They likewise recommend the establishment of a mission to the whites between Little Pee Dee and Wacamaw Rivers; and two to the blacks, one on Cape Fear River, near Wilmington, the other on Pee Dee, between Society Hill and Marr's Bluff.

All of which is respectfully submitted.

Camden, S. C. Feb. 15, 1841.

The Clergy.

Their Power, Sectism, Conservatism, and Pharisaical Spirit.

The fault in the clergy of which we complain, is *self-indulgence* in lieu of *self-denial*—a worldly-minded spirit—a love of the praises of men, more than the approbation of the Almighty—a determination to be popular and to oppose every improvement as innovation, till a majority of the community drive them to its adoption.

Let us see whether we judge them too hard, for 'it is a dreadful thing to oppose a minister,' says one. 'It is dangerous to oppose the clergy,' says another. 'I know it,' says a third, but 'by their *fruits* ye shall know them;' by their fruits shall they be judged. Are they, or are they not, opposed to the moral enterprises of the day, and generally, to every thing that runs not smoothly with the popular current?

In the early stage of the temperance cause, when excessive drinking, and not 'moderate drinking,' was opposed, the ministers engaged in the enterprise; because nobody considered themselves *immoderate drinkers*. They took the lead, and it added to their power and influence; but when *tee-totalism* was adopted, there was more opposition, and a proportional defection of the clergy. Ten years ago, Dr. Beecher took the lead in this branch of reform; but five or six years afterward, at the General Association of Massachusetts, held west of Connecticut river, he virtually renounced the part he had taken in this and all other moral enterprises, and spoke against itinerant lecturers, and their admission into the 'sacred desk.'

We have heard a minister in the pulpit in this neighborhood express his doubts of any benefit from the temperance enterprise, and his belief that all the moral enterprises should be left to the sole management of the clergy. He deprecated the mixing of the church with the world in these cases, and thought them attended with danger to the former—that the moral enterprises should not be separated from religion.

Another minister (Hubbard Winslow,) preached and published six sermons, ridiculing the moral enterprises, and societies formed for their promotion, and dissuading ministers from engaging in them. He has also interested himself greatly in opposition to these movements in other respects. He would say and do 'what the voice of the brotherhood would allow and protect.' He would have his voice guided wholly by the popular will, and if the popular current shall lead the way, he and his 'brotherhood' would fall in and float along with it. 'We have not so learned Christ.' How different, how diametrically opposite is this to the self-denying spirit and practice, taught by the apostles!

When anti-masonry began in this country, its friends calculated on great help from the clergy. They supposed the latter would, of course, rejoice to join in opposing the profane rites and ceremonies, the pompous titles and ridiculous mummery, so opposite to Christianity. They found, it is true, a few true-hearted friends of the cause, but were surprised and shocked to find the great body of the clergy either cold and indifferent, or wholly opposed to the enterprise. Why? Because many were themselves free-masons, and others would not engage in an unpopular work. On one occasion, when there was a State Convention held in Boston, not a clergyman could be found to officiate as chaplain. They had all deserted, or were 'not at home.' Enough could always be found to attend a masonic meeting, amid the 'dazzling display of gewgaws, little aprons and finery, but where the sober, sensible yeomanry of the country were assembled, they were afraid to appear.

When the cause became popular, however, the ministers began to cast about them for means to identify themselves just so far, and no farther, than 'the voice of the brotherhood would allow and protect.' They called a meeting in Boston in 1831, and took the subject into serious consideration. Brother Tracy, editor of the Boston Recorder, was a freemason, and consequently had caused some uneasines and opposition among the brotherhood, all of whom 'are as much opposed to masonry as you are, but,'——they don't like the measures. They must do something. They must conform to public sentiment. Brother Tracy, an *ordained editor*, must renounce after a fashion, for the time being, and when farther progress in public sentiment should be made further renunciation must also be made. This was the opinion and advice of no less a man than Dr. Beecher, then the leader not only of that meeting, but of the clergy of New-England. We had our information from one who was present. What a scene—what a sentiment! The christian religion following the voice of the brotherhood; and the voice of the brotherhood public sentiment, or the voice of the world!—*Lynn Record.*

From the Dublin (Ireland) Monitor.

The Anti-slavery Cause—Results of Freedom in the West Indies.

Since we last took up our pen on this subject, we have looked further into a work which we then alluded to—Mr. Gurney's *Winter in the West Indies*—and we hesitate not to say that the *details* in that book are as glorious to the cause of human freedom as any that was ever penned—that it should so swell the anti-slavery ranks that, with vastly increased energy, the cry for universal freedom should resound from pole to pole, till not a bondsman remained on the broad expanse of our globe—till the jubilee of freedom is sung for every slave.

But what will the Hon. Henry Clay say—that cherished statesman of the American slaveholders, to whom these letters are addressed—now that he has read the unanswerably successful results of emancipation? The hour of trial for him is come! Will he, bursting those fetters by which he is bound—even the fetters of political expediency—at once come forward and throw himself into the abolition ranks, now that he has personally received so strong a call to do so? or will he tamely still continue to lick the dust before the southern slaveholders, and at their dictum declare that three millions of American citizens shall still be slaves? The plea of ignorance is forever taken away from him and his compeers. Yes, we repeat it, if Henry Clay—if Martin Van Buren—if General Harrison, President as he is—if John Calhoun, and a host of other American statesmen, do not now become abolitionists, they will stand unmasked before the world as men with liberty on their lips, but with tyranny—aye, gross tyranny and oppression—ruling in their hearts, and showing itself in their actions. They might have had heretofore some plea of expediency, but none grounded on religion or morality, for the continuation of slavery—they might have pleaded heretofore that to release three millions of human beings from bondage at once was a dangerous experiment. They can do so no longer. They have the proof of its safety in every form, from the island of Tortola upwards, where a population of 5,000—amongst which there were scarcely more than 200 whites—were emancipated with the most perfect safety, quietude, and order.

But we hasten to make one or two extracts from Mr. Gurney's work, although, in the words of Doctor Channing, "so various and interesting are the details, and so suited to the various prejudices and misapprehensions common in our (American) country, that my only difficulty is, to make a selection—to know where to stop." One of Mr Gurney's earliest visits was to St. Christopher's. He speaks thus:—

"I mounted one of the Governor's horses, and enjoyed a solitary ride in the country. Although it was the seventh day of the week, usually applied by the emancipated laborers to their private purposes, I observed many of them diligently at work on the cane grounds, cutting the canes for the mill. Their aspect was that of physical vigor and cheerful contentment; and all my questions, as I passed along, were answered satisfactorily. On my way I ventured to call at one of the estates, and found it was the home of Robert Claxton, the Solicitor-General of the Colony, a man of great intelligence and respectability. He was kind enough to impart a variety of useful, and, in general, cheering information. One fact mentioned by him spoke volumes. Speaking of a small property in the island belonging to himself, he said, 'Six years ago (that is shortly before the act of emancipation) it was worth only 2,000*l.* with the slaves upon it; now, without a single slave, it is worth three times the money; I would not sell it for 6,000*l.*' This remarkable rise in the value of property is by no means confined to particular estates; I was assured that, as compared with those times of depression and alarm which preceded the act of emancipation, it is at once general and very considerable. I asked the President, Crook, and some other persons, whether there was a single individual on the island who wished for the restoration of slavery? Answer—'Certainly not one.' (p. 34.)

"'They will do an infinity of work,' said one of my informants, 'for wages.'"

He next visited Antigua, and, subsequently, Jamaica.

"In the parish (or county) of St. Mary, rent and wages have been arranged quite independently of each other, and labor has been suffered to find its market without obstruction. The consequence is, there have been no differences, and the people are working well. The quantity of work obtained from a freeman there is far beyond the old task of the slave. In the laborious operation of hoeing, the emancipated laborers perform double the work of the slave in a day. In road-making the day's task under slavery was to break four barrels of stone—*now* by task work a weak hand will fill eight barrels, a strong one from ten to twelve. (p. 89.)"

The following relates to Antigua:

"Extensive inquiry has led us to the conviction that on most of the properties of Antigua, and in general throughout the West Indies, one-third only of the slaves were operative. What with childhood, age, infirmity, sickness, *sham* sickness, and other causes, full two-thirds of the negro population might be regarded as dead weight—The pecuniary saving, on many of the estates in Antigua, by the change of slave to free labor, is at least 30 per cent. (p. 45 and 46.)"

Again, what a delightful picture this extract exhibits of the state of things in Antigua! How we could desire to see something similar springing up in this land! Surely Ireland may yet learn a lesson from the West Indies.

"A female proprietor, who had become embarrassed, was advised to sell off part of her property in small lots. The experiment answered her warmest expectations. The laborers in the neighborhood bought up all the little freeholds with extreme eagerness, made their payments faithfully, and lost no time in settling on the spots which they had purchased.

"They soon framed their houses, and brought their gardens into useful cultivation with yams, bananas, plantains, pine-apples, and other fruits and vegetables, including plots of sugar-cane. In this way Augusta and Liberta sprang up as if by magic. I visited several of the cottages, in company with the rector of the parish, and was surprised by the excellence of the buildings, as well as the neat furniture and cleanly little articles of daily use which we found within. It was a scene of contentment and happiness, and, I may certainly add, of industry—for these little freeholders occupied only their leisure hours in working on their own grounds. They were also earning wages as laborers on neighboring estates, or working at English Harbor as mechanics. (p. 49.)"

We turn again to Jamaica:

"'Do you see that excellent stone wall round the field below us?' said the young physician to me, as we stood at A. B.'s front door, surveying the delightful scenery—'That wall could scarcely have been built at all under slavery, or the apprenticeship; the necessary labor would not have been hired at less than 5*l.* currency, or about 13 dols. per chain—under freedom it cost only from 3*l.* 50*c.* to 4*l.* per chain, not one-third of the amount. Still more remarkable is the fact, that the whole of it was built under the stimulus of job-work by an invalid negro, who, during slavery, had been given up to a total inaction.' This was the substance of our conversation. The information was afterwards fully confirmed by the proprietor. Such was the fresh blood infused into the veins of this decrepid person by the genial hand of freedom, that he had been redeemed from absolute uselessness—had executed a noble work—had greatly improved his master's property—and finally had realised for himself a handsome sum of money. This single fact is admirably and undeniably illustrative of the principles of the case, and for that purpose is as good as a thousand. (p. 119.)"

Here we must pause for the present. The few extracts we have quoted will, at least, serve to give a glimpse at the glorious results of emancipation in our West India colonies. They relate to one branch—namely, economy of labor. Extracts on other topics we reserve for the future.—But will, we repeat, the statesmen—the giant minds of America—look coolly on these results? Will they look on with the same cool indifference at these noble triumphs of freedom, as they have done on those at St. Domingo? If they do, they are recreants to their country—they are unworthy of her free constitution—they are but acting the part of hypocrites—of wolves in sheep's clothing. And do they want additional illustrations of the curse of slavery? Let them visit the states of Ohio and Kentucky—let them there mark the languishing state of the latter—the flourishing condition of the former. Let them *there* learn again, what they often learned before, that the slaves and land of Kentucky are far less valuable than the land of Ohio alone.

Of one thing we are convinced: it is this—that American slavery cannot exist much longer. But the prospect is beset with darkness and clouds. It depends, in a great measure, on those who stand at the helm of the great American Republican vessel, whether the jubilee of negro freedom shall be celebrated in peace and tranquillity, or in torrents of blood.

From the Morning Star.

A Legitimate Result.

The following thrilling incident was related to the writer, by a man of high religious respectability, who vouches for its truth, and is ready to bring the witness if called for. A gentleman tarrying in Mobile, Alabama, went to church. He found the church in a religious revival. After the sermon was over, the speaker very earnestly persuaded all who desired religion, and were willing to make it known, to come forward to the anxious seat and be prayed for. A number came forward. At length a young mulatto arose in the gallery,—advanced to the gallery stairs—came down—took off his hat in the entry, and deliberately walked up toward the anxious seat. He was convicted of his need of Christ, and determined to venture to the place of prayer. He seemed to say like queen Esther, in her approach to Ahasuerus, I go—"If I perish I perish." But very different his reception! Behold the very *man*—we may hardly call him *minister*—who had preached, "*Whosoever will, let him come*," instead of rejoicing over him as a repenting sinner, and calling on God in his behalf, took him by the collar and led him back to the door at which he had entered. Some readers will doubt the truth of this history. Well they might, had it occurred any where else than under the reign of slavery—*American slavery!* But of that foul system it is only a legitimate result—a result in keeping with the laws prohibiting instruction, suppressing free discussion, &c. Slavery says to the gospel, "thus far shalt thou come and no farther, and here let thy benign influence be stayed." It declares the *true, whole* gospel, too insurrectionary for the peace and quiet of a slave community. That part of it which requires Christians to treat all men as brethren, declaring that in Christ there is "neither bond nor free," must be repudiated, and the convicted, heart-broken, Christ-seeking, kneeling slave, must be, as in the case above cited, hurried away from the place of prayer. O how would the altar of prayer be polluted by colored men, were it not thus faithfully guarded by these self-constituted, pro-slavery, ecclesiastical dignitaries, who stand sentinels of the Devil in the *church nominal!!*

But it may be said, the minister above cited is not a fair sample of pro-slavery clergymen. Admitted. God keep my hasty pen from passing too broad a censure. But I see nothing in this act, but the plain carrying out of the 'high-and-low' principle sanctioned and acted upon by almost all southern churches. I know no just reason why those should kneel at a common altar who are debarred the common church privileges—why those should be permitted to come to Christ *together*, who cannot sit in the church on terms of equality—or even why they should have a *common grace*. But I can conceive why those who do share the common grace of God, should kneel at the same altar and enjoy the same religious privileges, on terms of perfect religious equality. But again, I cannot conceive how this can possibly be, under the reign of slavery. No, the pro-slavery priest must, does stand on the slave's neck. Well may the slave say to his spiritual teacher, "rejoice not over me, O mine ENEMY!"

Whether the slave above alluded to found Christ or not, I have not learned. Possibly the man who hurried him from the altar, might have prayed *for* him, though he would not soil his ermine by praying *with* him. I have never heard any one attempt to describe the "nigger seats" of heaven. Did not the adorable Redeemer forget to announce them, when he said, "In my father's house are many mansions," &c. Mr. Wesley said, in eternity was pit and gallery. Some slaves will doubtless enter the gallery, while many a pro-slavery minister will doubtless have the pit. Let abolitionists labor in love, by prayer and precept, to elevate the slave to freedom, and to avert from the apologist for slavery so dire a doom.

From the Philanthropist.

The Value of Slave Labor.

Senator Wickliffe, during the slavery-debate in the legislature of Kentucky, boasted that while the annual exports of Massachusetts amounted to but $4,000,000, those of S. Carolina reached $10,000,000. The contrast was made in order to show the advantage of slave labor over free. We shall not now expose the fallacy of this superficial view, but in a different way show the benefits of slave labor.—The anniversary oration of the State Agricultural Society of South Carolina, was delivered by General McDuffie, November 26th, 1840, in the Hall of the House of Representatives. The great object of the address was, to exhibit the fundamental errors in the agricultural system of the State, and point out the suitable correctives. Incidentally, he gives throughout the oration glimpses at the real state of things in the favorite State of senator Wickliffe. He lets us know that the "policy hitherto generally pursued," has been that of "exhausting the soil in the too eager desire to realize a large present income, without any regard to the future;" and he remarks—"It is absolutely distressing to contemplate the results of this wretched policy which, while it denies to the present generation almost all the rational comforts which alone make wealth desirable, leaves to posterity an exhausted soil, ruinous mansions, and a barren inheritance." In allusion to the effects of this head-over-heels policy of the planters, he observes—

"Though they are really struggling for the benefit of their children, there is no class of men who do so little for posterity, and will leave so few monuments behind them, as the cotton planters of the South. What sort of an estimate must be placed upon wealth, and to what rational end can he desire it, who, with an income of ten or twenty thousand dollars a year, brings up a family of children imperfectly educated, in a log cabin, with scarcely the comforts of such a dwelling! A stranger travelling through our country could not be persuaded that it was inhabited by a race of wealthy, hospitable and enlightened planters, so few of the monuments and improvements that indicate a wealthy and prosperous community would meet his eye. And if, by one of those great political revolutions which overwhelmed the ancient Greeks and Romans, our race of conquerors, and our name only descend to posterity, what classic memorial, what substantial monument, would bear testimony that this 'delightful region of the sun' had been once inhabited by a civilized and enlightened people, eminently distinguished for their industry, their wealth, and the freedom of their institutions."

Sure enough! And this is southern testimony to the effects of slave labor—the testimony, too, of Patriarch McDuffie.

In another part of the address, he informs us that their "cultivated lands are in a course of exhaustion," and they "have scarcely any forest lands to clear;" and he announces that they "have reached a point in their agriculture, which imperiously demands a fundamental change." We think so too; and that fundamental change is the abolition of slavery.

The radical vice in the husbandry of South Carolina, at the root of which the axe must be laid, before signal results can be expected from any scheme of reform, is thus stated by the orator. "The greatest, most prevailing, and most pernicious of all the practices which distinguish and deform the agriculture of this and the other cotton planting States, is the almost exclusive direction of the whole available labor of the plantation, to the production of our greatest market staple, and the consequent neglect of all the other commodities which the soil is capable of producing or sustaining, and which are essential to supply the wants of the establishment."

Hence it comes to pass, that South Carolina is fed by Kentucky and clothed by New England. Kentucky supplies her with live stock, horses, hogs, mules, cattle, and a portion of her bale rope and bagging—and New England with her cottons. This absorption of all the energies of the State in the production of one staple, and her utter dependence on foreign States for the necessaries of life, sufficiently explains why S. Carolina with so large an amount of exports, is comparatively so poor.

"We are, then," says General McDuffie, "to consider and decide upon the comparative cheapness and economy of producing ourselves, on the one hand, and of purchasing abroad on the other, the hogs, horses, mules, and other live stock, required for the use and consumption of our plantations, during an average series of years. A stranger to our wretched habits of economy would be startled at the mere propounding of such an inquiry." We are no strangers to the wretched want of economy occasioned by slavery, and therefore by no means startled. General McDuffie then goes into an argument to show how much benefit the planter would realize, by raising his own grain, &c. but we doubt whether all his reasoning accomplished any thing.—His fellow planters, we presume, had tried the experiment and failed. The slaves of South Carolina do not make good farmers. The orator himself anticipates an objection. "It may be naturally asked," he says, "how it happens that the planters, a class of men sufficiently intelligent to understand their own interest, should generally pursue a course so little calculated to promote it? A sufficient answer will be found to this question in the force of established habits, the mistaken ambition which makes the point of honorable distinction consist in the number of cotton bales, and above all, the unfortunate habit so generally prevalent among planters, of neglecting their own business, and confiding it to the exclusive management of overseers."

The upshot of the matter is, long established customs, the smallness of the profits of slave labor when directed to *farming*, the wastefulness and want of spirit and skill in the slave, the wretched habits of economy of the master, and the abandonment of his estates to the care of overseers, whose sole ambition is a large cotton crop, without regard for the future or attention to economical arrangements, have turned the wealth and labor of South Carolina into one channel, and will continue to do so, the logic and declamation of Mr. McDuffie to the contrary, notwithstanding. The radical vice, then, of its agriculture, is "the almost exclusive direction of the whole available labor of the plantation to the production of cotton," and this depends, as we have seen, on causes inherent in the slave system. When Mr. McDuffie, by speeches before agricultural societies, shall be able to make the slaves feel like freemen, imbue them with the spirit and tact of freemen, overcome the sloth and pride and extravagance of the planter, and superinduce industry, attention to business, thrift and foresight, then may he expect S. Carolina to raise its own hogs, and manufacture its own cottons—but not till then.

From the Boston Atlas.

Growth of Cotton in India.

The advancement of the growth of Cotton in the English Colonies, and the favorable disposition of the Government toward it.

The growing interest in England for promoting the cultivation of cotton in the colonies, and the favoring influence of the government, makes the subject one of the greatest importance to us in this country, both as cotton growers and manufacturers. For if the measures which are in progress should be successful, there must take place a revolution in prices that will affect the whole course of our cotton trade.

The origin of these measures will be found in the interest for the advancement of the colonies, the lively competition of the German States in manufacturing, and in the strong feeling which exists among all classes in England to discourage as much as possible the system of slave labor. This feeling may be seen in the laying of duties on our sugar, so heavy as to diminish its importation, and in sustaining them during the scarcity of the last year, when, owing in part to the liberation of the slaves in the West Indies, the supply was so small, that prices rose to 25 and 30 cents per pound.

Added to this, the manufacturers complain of the low state of trade, (which in fact is only the present low price of goods, caused by the rivalry of this country and Germany,) and are endeavoring to obtain temporary relief by reducing the price of cotton.

The present duty on Indian cotton in England is 4d. a cwt. and on American 2s. 10d. But as the growth increases in the East Indies and other colonies, it is proposed gradually to raise it on the American and other foreign cottons, until the country shall be independent of other supplies.—The increase of the importation from the East India colonies will be seen to be steady, though not rapid. In the five years previous to 1814, it averaged 9,368,000 lbs. and in the five years previous to 1839, it averaged 48,329,660 lbs. or one eighth of the whole consumption. The climate and soil are now proved to be more congenial to the growth than any where the production has been tried, except this country, and the difficulties that have been encountered, have arisen, not from these, but chiefly, if not wholly, from bad cleaning.

To avoid this, experiments have been made with Whitney's saw gin, but so far, owing to the difference of the staple, without the success which attends it here. Attempts have been successfully made to improve the Indian instrument called the *churka*, to be used for cleaning the short staple, and the East India Company of Glasgow have recommended their improved machine on the principle of the churka, which is said to produce satisfactory results.—The *roller gin*, such as is used for our Sea Island cotton, is adopted for the long stapled.

Also experimental farms have been established under the direction of practical superintendents. The agent of that in the Mahratta country, reported to the Directors of the company last year, that "the presence of the leaf which grows under the cotton pod, is the main cause of the inferiority of our Indian cottons in the English market; this, with other impurities, gets into the mass of cotton in the act of picking in the field, and, under ordinary circumstances, cannot afterwards be got rid of. The radical remedy for this is to pick the cotton in the fields with greater care, as is done in America, by carefully pulling the cotton out of the pod, and not snatching at the pod itself, and separating the cotton into two portions, one of the first quality, free from leaf and dirt, and the other such as may be entangled with the leaf and other impurities." The strongest evidence to the same effect, is given in the reply to inquiries instituted by Sir John Malcolm, and reported in his book; also in the report made to the East India Co., by the Director of the Guzerat district, in 1839.

But the last effort, and what promises to be the most speedy method of bringing their cotton to an equality with ours, is the adoption of the plan suggested by the Governor general, Lord Auckland, to procure from this country competent men, who have been planters, or are practically acquainted with the management of plantations, with suitable machinery, and all the varieties of American seeds, and to establish them in different parts of the cotton districts, to instruct the planters, and to superintend the natives in the cultivation and cleaning. In this manner it is reasonably supposed there will be a growth of cotton which can be cleaned with our common gins, and so the necessity of inventing new processes be avoided.

This plan is now in operation. The agents of the British Government in this country, had orders to make liberal offers to a number of individuals last year; and before the end of the summer they were on their way to the East, at Government expense, with the requisite machinery, and every provision that money could purchase to ensure their success.

Happening to meet in travelling a gentleman, lately the Chief Magistrate of Bombay, returning to England, the writer first became acquainted with this novel importation, and from farther conversation with him, was assured that "it was one important part of the policy of the government to push this production, now no longer an experiment, to a great extent, and in their immense territories in the East, embracing as they do every soil and climate, to produce cotton to supply at least their own markets." Soon after this, there appeared in the Times newspaper an account of the convention held in London, of delegates from all parts of the world, "for the suppression of slavery and the slave trade." The assembly which listened to the proceedings, was described as containing some of the most talented and influential men in the kingdom, and many noblemen. The reports of the speeches contained a great deal of valuable information, and many appeals to awaken the people to the horrors of slavery in this country.

The only scheme for enlightening us that was proposed, (and we were sorry to see it advocated by a gentleman from our own city,) besides persuasion, was that of touching us through our pockets. A resolution was proposed to this effect—that every effort should be used to aid the increasing culture of cotton in the colonies, by imposing duties on American cotton, the product of slave labor, and by granting facilities to the importation of that of colonial growth, until England should be dependent on her own subjects only, for her supplies. We need not say it was unanimously adopted, and as far as the writer had opportunity to observe, this sentiment was universal, not only of the press, but of individuals of all classes.

* *

MARCH OF MIND.—The following circumstance related to us by a friend who was an eye witness, will show that some of the members of our legislature would not suffer by going a quarter or so to a common school.

While the House was in committee of the whole, a member was called to order for reading in the course of his speech, an anonymous communication. The chair decided that he was in order, but in so low a tone, that some of the more distant members requested a repetition of the decision. The chairman, raising his voice, immediately sung out, 'The chair *have* decided that it *are* in order to read *sy*-nonymous communications.' The house could hardly refrain from bursting. Subsequently, the unfortunate gentleman being quizzed a little about it, contended stoutly that he had not said, *sy*-nonymous, but *s*-nonymous. It may be well to state, that the orthodoxy of his hatred of the colored man, is equal to that of his grammar and pronunciation.—*Cin. Philanthropist.*

From the Herald of Freedom.

AMHERST, January 16, 1841.

To the Congregational Church in Henniker:

BELOVED BRETHREN AND SISTERS:—I feel impelled by a sense of duty to God and my fellow men, to address you on the subject of American slavery. Many important facts in relation to it are known to you all. You know that three millions of your fellow beings, children of the same Father, bone of your bone and flesh of your flesh, are in this land of boasted *equal rights*, doomed to a life of hopeless and cruel servitude. You have no need to be told that 80,000 children, who, by our Declaration of Independence, as well as the word of God, are born free and equal, are annually stolen—labelled as property, as goods and chattels, and then subjected during their whole lives to the will and pleasure of the task-master. Nor need I tell you that instead of wages for their labor, they are compelled to toil by whips and scourges; by gags and yokes, and iron horns; by fear of blood-hounds and fetters and fire-arms, and all the hellish enginery of death and torture that stern necessity has fastened upon the system. I need not tell you that the marriage covenant and the family relation are set at naught by law, among all the slaves; and that the whole three millions are thus compelled to herd together in a state of complete adultery and concubinage. I need not tell you how the tender babe is often torn from the arms of its frantic mother, sold, weighed off in scales, and carried for ever beyond the reach of maternal care; nor how the husband and wife (such only in name) are every day put "asunder, to see each other no more." Nor need I tell you of the mental and moral degradation that must exist where the Bible is withheld by statute law; and where (as it is true of one State at least) it is a crime punishable with DEATH for the second offence, to teach a colored child to read, even in a Sabbath school! All these, and many other similar facts are known to the most superficial readers of the history of our times.

Absolute heathenism exists in our very midst. Heathenism is sanctioned, not only by public sentiment, but by law. And heathenism too which even southern ecclesiastical bodies have declared "will bear comparison with that of any country on the globe." And it is sanctioned, too, by the Church and the ministry. The fact that a man is a slave-breeder, a slavetrader, and a slaveholder, does not prevent his invitation to the northern pulpit or communion. The southern man-stealer is permitted to participate in the management of our benevolent institutions, and agents are sent to solicit the avails of the unrequited toil of the heathenized slave, to send the gospel to Africa and Hindostan. Our ministers and doctors of divinity are writing and publishing their learned essays, endeavoring to prove that slavery is right, from the Bible—and that it has always existed with the approval of God. So long has all this been true, that the churches of our land, but more especially of our denomination, are dead, nay, *twice dead*, to the subject, except in those few places where they have been goaded to their duty by the fidelity of the friends of the anti-slavery enterprise.

But beloved brethren and sisters, "these things ought not so to be." Too long has a cloud of awful night hung over and around the suffering slave. Too long has our hypocrisy, in professing to care for the heathen abroad, while we manufacture heathenism by wholesale at home, made us the gaze and mockery of the world. Too long have we, my brethren, dared the vengeance of Almighty God, by tolerating and justifying, and even directly sustaining by our votes, a system of horrors that finds no parallel in the history of nations. Too long have we turned a deaf ear to the cry of the slave. For myself, I can do so no longer. I can no longer fellowship as Christians, or Christian ministers, those who by silence or otherwise, give countenance to slavery, or who in any way oppose the anti-slavery enterprise. Impelled by a sense of the obligations I owe to God and my fellow-men, I call upon you, as a church, to wash your hands from all participation in the guilt of chattelizing immortal beings, and holding them as brute *property*. That we have been guilty in this matter, we cannot deny. We who vote, have sent men to Congress who have consented to establish and continue slavery in the District of Columbia, and in several territories, and to admit to this Union, States with the privilege of holding slaves. Recently many of us (to whichever of the great political parties we belong) have voted for a pro-slavery man, and a slaveholder, to fill the two highest offices in the gift of the American people. We have invited the slaveholder to preach in our pulpit, and to sit with us at the table of the Lord. We have co-operated with him, in sustaining the benevolent enterprises of the day. In a word, we have, by our silence, as a church, so far libelled the Christianity we profess, as to say to the world, practically, that it is perfectly consistent with religion to trample on all the rights of our brother, and, so far as human enactments can do it, to shut him out of heaven, by depriving him of the word of life. Nothing that we have ever done as a church, has administered the slightest rebuke to the oppressor, but on the contrary he has taken courage by our silence, to continue in his sin. Brethren and sisters, I can no longer be partaker with you in such guilt. Unless you immediately pass resolutions, and enter them among the standing rules of the church, excluding slaveholders and their apologists from the privileges of church communion, I must cease to regard you as a Christian church, and *excommunicate* you from my fellowship.

With sentiments of respect and esteem,
I remain your friend and brother,
PARKER PILLSBURY.

From the Pennsylvania Freeman.

Ireland against Slavery.

The Dublin Freeman's Journal copies from the Liberator an article referring to a speech of John O'Connell, at one of the great repeal meetings in Ireland, and subjoins the following editorial remarks.

"Surely, no genuine son of the Emerald Isle will now be found on the side of slavery." We repeat the American "Liberator's" last words, for the purpose of emphatically answering—no! He who, when he leaves the land of his birth, and after crossing the broad waves of the Atlantic, so far forgets himself as to shake hands with slaveholders, or hold the bloody whip over the quivering flesh of his fellow-man, is a recreant to his country, and, as such, we fling even the recollection of him from us; we deny him; we repudiate him as our countryman! Has he so soon forgotten the evils of oppression at home? Has he so soon made shipwreck of those lessons of universal freedom which were spoken to him here? Shame on the man—if such a man exists! We tell him the withering, blighting finger of scorn will be unceasingly pointed at him from the land, which, having released herself from the galling, the soul-destroying curse of intoxication, is determined to carry forward the great work of moral regeneration, and to strike at oppression wherever it exists. And let the Irish slave-driver—if such there be in America—pardon us—we must retract the word *Irish*—he is no longer our countryman—let him tremble at the idea of meeting a newly arrived countryman in America! He will find him cast, we trust, in a different mould. With the blessing of Heaven the anti-slavery cause will be so agitated in Ireland—*she* shall be so thoroughly leavened into a hatred of that plague-spot of America—slavery—that her sons shall only become American citizens, to be as one in hand, heart, and deed, with the American "Liberator" and his noble band of abolitionists.

From the Liberator,

Rail Road Corporations.

MR. GARRISON:—Having had occasion, in the House, a few days before the close of the session of our late Legislature, to rebuke the proprietors of the Eastern Rail Road, for their insulting treatment of colored passengers, I then intimated that that was the only Rail Road Corporation, in this Commonwealth, which subjected persons of color to such treatment. The intimation was made on the authority of persons, whom I supposed to be fully informed in the premises. But I have since learned, from personal observation, that the proprietors of the Boston and Providence Rail Road are guilty of the same scandalous and cruel conduct. On taking my seat, on Thursday morning last, as I was returning home from Boston in one of the cars on this Road, I observed near me an elderly and very respectable-looking colored man. Soon after the train started, this venerable man, who had paid as much for his ticket as I had for mine, and who had therefore the same right to be there that I or any other passenger had, was insultingly ordered, by an underling of the corporation, to quit the car; he was treated little better than those of his color are treated by the 'hyenas' of the Eastern Rail Road. I therefore take back whatever of compliment may have been implied by my remarks in the House to the Boston and Providence Rail Road Company.

The gross indignity offered to that grey-haired old man, elicited expressions of strong disapprobation from several of the passengers who had witnessed it. On the other hand, none defended or seemed to approve it. One gentleman, whom I understood to be a southerner, remarked, that in no part of the civilized world were colored people treated so shabbily as in New-England. And if he meant, that no where else were they so shabbily treated, *because* of their color, the remark was quite correct. He remarked, also, that several of his slaveholding friends, travelling on one of our Rail Roads, interfered, on one occasion, to protect a colored citizen from the indignity of

From the Liberator.

Isaac T. Hopper.

New-York, 4th mo. 24, 1841.

My dear Garrison:

I have been informed, by a person who was present at "Hester-st. meeting," of yesterday, that our venerable and beloved friend, Isaac T. Hopper, was there arraigned, and is to be treated as an *offender*, on the following grand and serious charge:

"That he is concerned in the support and publication of a paper which is calculated to excite discord and disunity among us."

What do you think of it? What will Friends think of it? For my own part, I most heartily rejoice; not that I wish to see disputes among brethren—not that I wish to injure the Society of which he is a member,—for in the bounds of that body are many of the dearest friends I have on earth—but that I always like a "fair field when there is to be a conflict," a battle "before all Israel and the sun"—none of your *back-biting*—skulking warfare is only justifiable among the everglades of Florida—but a bold battle, with an open show of hands. The grand secret of all this trouble is, that GEO. F. WHITE is in bad odor. His conflict with Oliver Johnson has placed him in a bad position, and the more candid of his friends admit it. Knowing this, the pro-slavery part of "Rose-street meeting" have concluded to act the part of *wise men*, as they deem it, and change the *issue*. They are very desirous to get the public eye off George F. White. It pierces him too deep. It glares upon him terribly. He quails before it. He bows his head like a bulrush. You can form no idea of the excitement, and this priest feels quite too uncomfortable. He is in a tropical climate, or in a *furnace*, no matter which. He wants cooling—time to take breath—and the only way is, to shift the issue—make some body else the *victim*. It is "new organization" policy—but it is bad, very bad for them, because it is *desperate*. They could get hold of no body but Isaac T. Hopper, the old **Patriarch**, 70 years old, but "whose eye is not dim, nor his natural force abated"—a sort of Moses in their ranks, *the* prominent man during the divisions which took place between them and their Orthodox brethren. This is the *man* upon whom the eagle of destruction has alighted. I am glad it is he.

How ridiculous the charge! "He is concerned in the publication and support of a paper calculated to excite discord and disunity among us." Good! Where *error* abides, in the form of pro-slavery, the *Standard* finds it. This is a grand admission. Few papers are entitled to this meed of praise. Save all that belongs to *Freedom!* She is highly conservative. Her fanaticism is the highest order of conservatism. She drives the harpoon deep, but not to death, unless the enemy is her foe. Her object is to probe and save, or smite and destroy—as the case may require.—Which it will be, in the case of this religious society in this city, time will tell. The Standard will find the bottom of this matter.

The *Standard* is calculated to excite discord and disunity among them. Well, what of it? If *force* has been applied, and *Truth* has been compelled to take up her abode with *Error*, glad am I that the *Standard* can cut the connection. If *they* will come back to their original principles, to true religion and common sense, and allow a man, whose "little finger is thicker than their loins," to think *for himself*, there will be an end of all trouble. But this *trying* a man for thinking for himself, and supporting such papers as he sees fit—for joining such societies as he may deem necessary for the development of his powers in the best way, is a little too much assimilated to the dark ages, and cannot undergo the scrutiny of the thinking public.

Isaac T. Hopper is no *common man*. His friends are very numerous—his acquaintance in the United States, England and Ireland, is very extensive, and his services in the society of which he is a member, well known and properly estimated. If he falls, he falls like the strong man. He drags with him to the dust his enemies, and then rises by force of his own vastness; for though he falls seven times, yet shall he rise again. His case will excite great sympathy. His friends will spring up about him like sheaves of wheat in a heavy harvest. Sympathy will pour in upon him, and his strength, I will warrant you, will be equal to his day. Persecution always rains down *friends*, and the best ones a man ever gets. When a man runs the gauntlet, those who *forbear* to strike him, may be set down as No. 2; those who ward off the blows of his enemies, and cluster about him, No. 1. Isaac T. Hopper will have as many No. 1's as his circumstances may demand.

This movement will aid us. Our Quaker friends must now brush up their activity, and get us subscribers for the Standard, who may read our *discord and disunity* journal. How foolish these men are! They have yet to learn what most of the religious societies have already learned, that quarrelling with abolition or its friends is the poorest way imaginable to keep *peace* and preserve unity.

Will they allow us a word in their ear?

Whoso falls *upon* abolition, gets *broken*; upon whomsoever she falls, gets ground to *powder*. Will "they stand from under?" The Standard will keep you, after this, apprised of the proceedings.

Truly your brother,

J. C. JACKSON.

Congregational Observer.

Hebron, March 24th, 1841.

Bro. Garrison—It would seem that, if the 'father of lies' ever held undisputed sway over the hearts of men, it is at this time, when, in order to the more perfect establishment of his authority, he has assumed the name and vestments of christianity, and set up the cry of 'infidelity, anarchy, ruin,' against all those who are seeking to extend the kingdom of Christ on earth. This is all as we should expect. Satan never accomplishes his purposes by showing himself in his undisguised hideousness.

These remarks are suggested at this time by having glanced back at the course of the Congregational Observer and its Editor, 'Rev.' E. R. Tyler, for a few years past.—He (Tyler) was, a few years since, an agent of the Am. A. S. Society for this State, and while so engaged, was met on every hand by the most unrelenting persecutions, especially by the Congregational church and clergy, who were ever on the alert to thwart his objects. He retired from the lecturing field, and took the editorial chair of an Orthodox Congregational paper in Hartford. At first its tone on abolition was pretty good, and met with but little favor among the churches. Now it is a journal of much *reputation*, having announced its design to be to promote *peace in the churches*, and leave *minor considerations* to occupy a lower place. But let us look, now, at the necessary mischiefs resulting from the paper. Its editor has been known as an uncompromising abolitionist, and as having suffered much for the cause. His paper was patronized by those who had hearts for the slave. It has gradually hauled the standard *down*, DOWN, DOWN, till now, although it claims to be what it has ever been, it is doing more to retard the progress of genuine anti-slavery, than any other paper in the State. It has become just what the demon of slavery most desires at this crisis in his affairs—a quietus for the disturbed consciences of his servants of the synagogue. The doctrine that slavery under some circumstances is not sin, is introduced into his paper without any condemnation from him, and abolitionists of the old stamp are not allowed room in his columns to refute it. *Original abolitionism* is held up as the foulest of all crimes, and those who stand in the fore-front of the battle against slavery are condemned more severely than slaveholders; aye, they are vilified, and slandered, and persecuted continually. Falsehood is its daily bread. A short paragraph, only fourteen lines, in the number for March 13th, relative to the Convention for Eastern Connecticut, contains no less than four direct falsehoods, and one indirect one. I give this, not as a remarkable instance, but a specimen of its every day character. But 'the triumphing of the wicked is short.' Those who love the truth, and abhor hypocrisy, are being undeceived in regard to the paper, and it will soon find its only supporters among the open pro-slavery, and those (new organizers) whose last state of pro-slavery is worse than the first, of whom the number is not small.

Had I considered it necessary, I would have specified some few of the gross fabrications of the Observer; but as it mainly concerns those who take the paper to be aware of the facts, and as there is no opportunity to speak to them through its own columns, and as the Liberator and other papers which speak the truth in sincerity would, in most instances, be spurned as poison by its readers, in consequence of the prejudices imbibed from the Observer against them, I forbear for the present.

Let the Lord be praised—truth is mighty, and will prevail. It God be for us, who can be against us? I am every day filled with surprise when contemplating the rapid progress of truth, notwithstanding all the devices of the enemy, and all the powers he has arrayed against it. It is the Lord's doing, and it is marvellous in our eyes.

Yours for the toil till the jubilee,

ABBY KELLEY.

From the Union Herald.

Truth alone is Beautiful.

J. C. Hathaway, } *ads.*
A. S. Lapham. }

Farmington, 22d March, 1841.

Mr. Goodell:—In the Friend of Man of March 16, is a letter from A. S. Lapham, *purporting* to give the substance of a conversation which took place between him and J. C. Hathaway, on the evening of the 11th of December last, in which he charges J. C. Hathaway with having said, "He did not doubt but he and his friends had been the means of inducing thousands to vote for Harrison and Tyler who otherwise doubtless would have voted for Birney and Earle—and the Whigs owe me a debt of gratitude for what I have done. Also, if he had voted, he should have gone for Harrison and Tyler in preference to the other candidates—that abolitionists could vote with more consistency for Harrison and Tyler, than for Birney and Earle."

We, the subscribers, were present and heard the conversation alluded to, and have no hesitation in saying that Mr. Hathaway made no such assertions, either in substance or in *fact*; neither did he say any thing which could be so construed without the aid of a *treacherous* memory. It is right, however, (for we would on no account misrepresent Mr. Lapham, for whom we have the deepest respect,) for us to say he thinks Mr. Hathaway did say so.

A. S. Lapham also says that one of us admitted to him the next day, that the sole and whole object of J. C. Hathaway, was to justify the Whigs in casting their votes for a slaveholder; and that one of us further said, if he had not been acquainted with Mr. Hathaway, he should certainly have supposed he voted for Tip and Ty.

In this also Mr. Lapham is laboring under quite a mistake,—for the very reverse is true, and his whole letter is an entire MISREPRESENTATION of the conversation between him and Mr. Hathaway, and of the FACTS in the case. Yours,

ZURIAL BROWN,
THOMAS E. SMITH.

"The Crisis"—Such is the title of an article in the African Repository, February 15. The writer assumes, that the society has arrived at a period when, either the States or General Government must step forward and aid the enterprise, or it must be relinquished. "The society," he says, "cannot proceed much longer without the aid of Government. Either the General Government must come forward and take the general superintendance and jurisdiction of the colony, or the states must step forward, in imitation of the State of Maryland. Whatever is done, however, should be done in concert. * * * * But the truth is the society must receive more effectual aid than has yet been afforded; and, unless it be afforded by the States or the United States, this glorious enterprise, so auspiciously commenced, and so providentially preserved and prospered, must be relinquished."

The great object then is, to place the colony and the enterprise under the protection of the General Government—to subject the people of the free and the slave states, to taxation for the purpose of carrying off, *expatriating*, the free people of color from this country! Let the day come that shall witness the realization of this object; and that day will be death to the colored man's hopes in this nation. Give the government the right to colonize, and make it its duty, and how long ere enactments like those which now disgrace the slave states, would be passed, *compelling* the emigration of people of color!

However, we should like to know, under what grant of power in the constitution, the General Government could take charge of the colonization enterprise! And we should like to know another thing—why ministers who are for keeping abolition out of the church, because it is a political subject, can preach on colonization, when they are told in the Repository, that the great means by which their object must at last be accomplished, is *political*—in other words the aid of the United States' government.

Every One has Influence.—On the morning of the 13th, a number of citizens applied at the Temperance Rooms to sign the *pledge*; among these was a fine built, but poorly clad son of Erin. When asked what was his object in taking the *pledge*? his eye sparkled and in his native brogue he said "he had seen that nice company of fellows yesterday, and among them was John Bryne. I have had many of a drunken frolic with him. Last year on St. Patrick's day we were drunk together. Now he is as much of a gentleman as any one in Albany. If I live until next St. Patrick's day, I will have as good clothes as John Bryne, and be as much respected as he is." As "one sinner destroys much good," so one correct act prevents and remedies much evil.

COMMUNICATIONS.

Letter from W. H. Johnson.

To the Editor of the Standard:

The following was not intended for publication, but it appears to me so *seasonable*, that I venture to give it that direction. Soon after receiving it, I wrote to the author, and advised him, that I would reserve it for some days, to give him time to countermand its publication, if he objected. Having received no reply, I presume he is not averse to this disposition of it. He has been misinformed relative to the cause of our association being shut out of the meeting house. The correspondence between Oliver Johnson and George F. White produced a good deal of excitement against all manner of abolition, except *the abolition of justice*, and doubtless *entered into* the cause of exclusion; but it was not the sole cause.

It is right to say, that the author of this letter is a prominent member of the Society of Friends, and possesses general esteem and confidence in an eminent degree.

J. S. Gibbons.

Buckingham, (Pa.) 3d mo. 30th, 1841.

James S. Gibbons:

Esteemed Friend—I have, within a few days, been informed of a circumstance relative to the Society of Friends in the city of New-York, that has produced feelings of deep regret; and, as it is one of an anomalous character, and repugnant to those sentiments of humanity, which have, I believe, in almost every place, characterized the members of this religious society, I felt unwilling to report the intelligence, until after hearing it confirmed by the declaration of some persons whose opportunities of correct information might place the matter beyond all doubt.

It is currently reported here, that the Association of Friends on the subject of slavery has been excluded from Friends' meeting-houses in New-York; and the alleged ground of the exclusion, is the late controversy between G. F. White and Oliver Johnson. Now, it is difficult to believe that an association formed for such a benevolent purpose, and to support one of the long-cherished testimonies of the Society of Friends, could be excluded, on *any pretext*; but that *such an one* as has been intimated, could be considered as affording a valid objection, and that it could have been officially urged,—I will not believe, until further informed on the subject!

It is true, there are many members of our Society, and those of the most influential class, who are opposed to our members associating with others for promoting the abolition of slavery; and, however sectarian and bigoted some of us may esteem such a sentiment, we would fain draw the mantle of Christ over it, when accompanied by palpable evidence that those who hold such views are yet disposed to *labor in their own way*, and within the limits of the society. Such a disposition would at least afford evidence of their regard for this righteous testimony. And if they are only willing to labor in *any way*, for one, I would most cordially bid them God-speed. But when I behold a religious society turning a deaf ear to the agonizing appeals of three millions of their "down-trodden countrymen," and declaring, by their official acts, that they heed not the "cries of the poor nor the sighing of the needy," although the groans of suffering humanity are brought to their ears by every gale, I can feel no longer any respect for that meeting, (or the individuals who compose it,) when they urge conscientious feelings for their reasons for standing aloof, and not bearing a public testimony against the crying sin of slavery. And it matters not how much *profession* of deep sympathy such persons may express for the slave, it will not be believed by any body. Such hypocritical cant will be rightly appreciated by slaveholders and their apologists, and will soon gain especial favor in the hearts of such a community.

A society which would profess and act as in the case supposed must be, to all intents and purposes, *pro-slavery* in its character; and I most seriously hope that no branch of the Society of Friends will ever, by its official acts, become entitled to such a reputation. The enemies of our religious denomination have already causes enough for reproach, without adding *this* to their number. And I believe it very much rests with those members who have participated in the moral reformations of the day to heal *this breach*, which has become of fearful magnitude, and, unless its wide-wasting influence shall be checked, threatens to shake the society to its centre. I would, therefore, most respectfully urge those of our friends who feel urged by conscientious motives to associate for promoting the cause of truth and righteousness, to manifest by their Christian deportment, and, especially, by forbearance towards their brethren who may differ from them, that they are actuated by pure motives—that they have been prompted to their course of action by the sense of duty to God and to their fellow-men. Let their conduct be thus characterized, and I have no doubt that every thing will yet work for good. I would also urge, in a very particular manner, that those of our friends whose humanity is not confined to geographical or sectarian limits, should be exceedingly careful in the measures which they may take for advocating the different moral reformations—*not to compromit any of the testimonies of the society!* I well know that the supposed necessity for such a compromise, in our co-operating with other religious professors, has furnished one of the chief objections to our course, that has been urged by our opposing brethren. But, so far as my observation has extended, it has been without foundation. For my part, I freely declare that my intercourse with the world, for the object just specified, has had a powerful tendency to increase my veneration for those invaluable testimonies, which the Society has, from its origin, found itself called upon to bear. It is gratifying to perceive that *this very intercourse* has extensively operated among the enlightened and virtuous of various religious professions to draw their attention towards the principles of the Society of Friends,—in many instances to inspire a respect for them, and, in not a few, to produce a course of conduct in conformity therewith. I see this sentiment daily confirmed by the declarations publicly made by some of the most enlightened philanthropists of the age.*

From such testimony, I infer that the *principles* of the society have not suffered from the supposed *dangerous intercourse*; but that the *society* has suffered from the neglect to practice their principles I verily believe; and although I would not suspect the motives of any, it does appear to me, when I hear the most violent and denunciatory expressions against *our friends* uniting with others in benevolent labors, that the feeling which prompts such reproach has no better foundation than a spirit of jealousy against those who, in employing means to carry on the different reformations, have deemed it their duty to *put their light where it could be seen*, and not to place it either under a "bed or bushel."

Let us examine this matter as relates to the testimony of the society against intemperance within the limits of Philadelphia Yearly Meeting. We have discipline against the use (as a beverage) of distilled spirits; and when this regulation was adopted, a few years since, it was esteemed by many as rather an *ultra more*. It was admitted by all to be a very great advance beyond our former position, and some of our influential friends thought it right for them to use a little self-congratulatory language on the occasion; and, since that time, our action has often been alluded to, and in the language of self-applause. We have been termed *pioneers* in this great work. Now, I cannot listen to such declarations as this without feelings of deep humiliation. That the Society, a long period since, did take the lead in bearing this testimony, I fully believe; but, as a body, I believe they have nowhere, in this country, to this very day, got hold of the *true principle of reform*, viz: *abstinence from the use of all alcoholic drinks!* With a knowledge of such facts, it is both humiliating and truly mortifying to perceive that such gross ignorance should prevail among the fathers in the Society, when, even little children know that for some eight or ten years, temperance societies have placed fermented and distilled liquors on the same ground.

Thou wilt agree with me, I trust, that it must be somewhat trying to the patience of many of our younger members, (having a full knowledge of the above facts,) to listen to the denunciations (from the gallery) of temperance societies,—and sometimes to hear *approved ministers*, in their public communications, advocate the use of wine! And perhaps the very meeting-houses selected for such apologies for vicious indulgence, may have had their *basement-stories* used as vaults in which intoxicating liquors may have been kept from year to year. It may appear a difficult task to dispel such ignorance as has prompted the conduct to which I have alluded; but I will not despair, and I trust, if the younger part of society in New-York keep their places, they will yet be instrumental in convincing their elder brethren that it is neither Christian nor reputable to exclude from their meeting-house an association organized for the express purpose of pleading the cause of the *suffering poor*.

Thine in the cause of humanity,

W. H. JOHNSON.

* See the declarations of Oliver Johnson in Rose street meeting, and abundant other evidence, furnished by individuals and societies now actively engaged in propagating our principles.

Tales of Oppression.

No. XVII.

BY ISAAC T. HOPPER.

A farmer, whose name, I think, was ——— Lucas, and who resided in the State of Maryland, was possessed of several slaves; and owing to some circumstance, I do not now remember what, concluded to dispose of them. Among the number was one by the name of Emery Sadler, who, in consequence of his good conduct, was a favorite with his master, and he refused to dispose of him to the speculators, several of whom were anxious to buy him; and he remained in his possession after most of the others were sold. Arnold Jacobs, one of Lucas' neighbors, called upon him and proposed to purchase Emery. Lucas informed him that he was willing to take a moderate price for the man, provided he could find a purchaser who would treat him kindly, and not permit him to be removed from the neighborhood—alleging, that he was a faithful slave and had a wife, a free woman, for whom he also felt much regard. Jacobs said he was well acquainted with the character of Emery and his wife, and had long thought he was too clever to be a slave; and his only object in wishing to buy him was to make him free—that he thought Emery was so well known and respected in the neighborhood, that he could collect a considerable sum towards purchasing his freedom, and he would be willing to contribute something towards it himself.

Lucas now concluded he had met with the very man he wanted, and observed, that he should have the slave for the sum of three hundred and twenty dollars—said he could readily find a purchaser who would give four hundred and fifty dollars, but such was his regard for Emery, that he was willing to make a considerable sacrifice if he could be made free. The bargain was then closed, and Emery was transferred to his new master, little thinking of what was to follow. Jacobs took his slave home, and in a few days sent him to collect money to refund the amount paid by his *benevolent friend* and master. In a very little time, Emery returned, bringing with him eighty dollars, which he handed over to Arnold Jacobs, who now proposed that he should go to Philadelphia and try what he could do there. Accordingly, Emery packed up what few articles he possessed, and, with his wife, went immediately to that city.

He had been there but a few days, when he and his wife hired with William Prichett, leather dealer, for twenty dollars a month—the wife as a domestic in the family, and he to assist about the store. After living with W. P. three months, Emery proposed that Jacobs should be informed that sixty dollars were ready for him, and that it should be sent to him, unless he would prefer coming for it. Not many days elapsed before A. Jacobs made his appearance in Philadelphia, and sixty dollars was promptly paid to him.

He told Emery he was now satisfied that he would pay him the money he had advanced, and that he had come to the city in his chair to take him to Maryland and manumit him, which could only be done, legally, in open court.—Emery hesitated and wished to consult with some of his friends, and two members of the abolition society were sent for. A. Jacobs assured them that his whole conduct in this business was the result of pure benevolence, and that if Emery would go home with him, he would execute a deed of manumission, and that he should return to Philadelphia in a few days. Under these considerations, they advised him to go. Emery's mother was an ancient woman, and lived as a servant in the family of Samuel R. Fisher; she and Emery's wife were very unwilling that he should go to Maryland, fearing it was only a scheme to entrap him.

Samuel R. Fisher also apprehended that Emery's liberty would be in danger by his going to Maryland, and he called upon me and communicated all the circumstances of the case, and requested that I would examine into the matter and advise the man how to act on the occasion. I accordingly went to see Jacobs, whom I found at the store of W. Prichett, and inquired what object he had in view in taking Emery to Maryland. With great apparent frankness he told me that it was indispensable that he should go there, for by the laws of Maryland he could be manumitted only in open court. In reply to this, I told him he was now in Pennsylvania, and that I could write a manumission in ten minutes that would be as valid, to all intents and purposes, as any that could be made in Maryland, and that I could see no occasion for his going there. At this he appeared to be very much offended, and said, he had no object but that of kindness to Emery, and he thought it cruel that any unnecessary obstacles should be thrown in the way of his doing his own business in his own way. After much conversation on the subject, he told me, that he was unable to pay the cash for Emery, and had give his note for the amount, and that unless Emery went to Maryland, so that Lucas could see him, he would push him for the money, which would put him to great inconvenience. He also said that it was very hard that he should be involved in difficulty, needlessly, when he had risked so much with no other motive whatever than that of kindness to the man.

Notwithstanding my advice to the contrary, Emery concluded to go with him, and said, he thought it would be ungrateful to refuse. When I found that matter was settled, I took Jacobs to the back part of the store, thinking he might express himself more freely if we were alone, and then asked him if he admitted that Emery was free. He replied, "I do, and I have no object in taking him home with me but to secure his freedom according to law." I inquired if he was a slaveholder: he said he was. I remarked that I supposed there might be some honest slaveholders, but I had never trusted one who had not deceived me, and told him in plain terms that I had no confidence in what he had said, and wished him to understand, explicitly, that if he sold Emery, he would be prosecuted as a kidnapper.

Emery took leave of his wife and mother, who were much distressed, fearing that it would prove a final separation, and stepped into the chair with his master and drove off. In a few days, William Pritchett received a letter, written at the request of Emery, conveying the sad intelligence that he had been betrayed and was then in prison at Warwick, in Maryland, and would be taken to the South in a few days. Wm. Pritchett without delay went to Warwick, but he arrived there too late, for Emery was then a day or two on his journey to Alabama with a drove of slaves that were being taken there for sale.

It afterwards appeared that Jacobs had sold him to a slave-trader before he went to Philadelphia, who was in waiting at Warwick, and took possession of him and put him in irons as soon as he arrived. It is difficult to find language that would convey an idea of the anguish the news of this event inflicted on his wife and aged mother, and it is as difficult to portray in their true colors the turpitude and depravity of the hard-hearted monster that could perpetrate such a base act. Emery had lived long enough in Philadelphia to make many friends, and all who were acquainted with him, with one accord, seemed prepared to bear testimony to the excellency of his character—the circumstance produced much excitement, and was a subject that drew from several of the public prints severe animadversion. In the first instance A. Jacobs got an abatement in the price of Emery of one hundred and thirty dollars under an expectation that he would manumit him, and then received eighty dollars in Maryland, and sixty dollars in Philadelphia, and afterwards sold him for four hundred and fifty dollars—a pretty good speculation, if he had met with no reverses.

The treachery of Arnold Jacobs soon became known to the acting committee of the Abolition Society, who immediately instituted proceedings against him, and at the next Mayor's Court he was indicted by the Grand Jury for kidnapping; and application being made to the Governor of Pennsylvania, he demanded Jacobs of the Governor of Maryland, and he was by that magistrate ordered to be surrendered accordingly; and an officer was despatched duly authorized to arrest him and take him to Philadelphia for trial.

Upon arriving at the house of Arnold Jacobs, the officer made known his business and exhibited his warrant. Jacobs received him politely and invited him to stay with him and lodge, it being then evening, and in the morning said they would adjust the business. The officer retired to bed, and in the morning rose early, and upon going into the parlor found Arnold Jacobs there armed with two pistols. He then, addressing the officer, informed him that if he attempted to arrest him, or said one word in relation to the business that brought him there, he would shoot him dead upon the spot, and accompanied this murderous threat with such indications as convinced the officer that he would carry it into effect, unless he complied with the requisition just made; and he returned home without accomplishing the object of his journey.

These proceedings were laid before the Governor of Maryland, who ordered the posse comitatus to aid the officer, who again repaired to Maryland and called upon the people to assist him. A very few persons collected at the place designated for them to meet, and they all proceeded to the house of Arnold Jacobs. He was informed of their coming and had prepared himself for defence; and as soon as they approached his house, with awful imprecations he declared he would not be taken alive, and that he would kill the first man that attempted it. The officer and those that were with him being thus intimidated, he returned home without effecting the business he went upon. However, finding the storm gathering thicker and blacker, Jacobs became alarmed, and being afraid to put the laws at defiance any longer, sent to Alabama, purchased Emery at a heavy expense, and restored him to his afflicted wife in Philadelphia. The Committee had instituted a suit against the individual in Alabama who held Emery, but he having obtained his freedom, as above mentioned, it was never brought to issue. Emery returned home in the year 1827, after an absence of about eighteen months.

W. O. Duvall's Letter.

My beloved brother and fellow laborer, W. O. Duvall, has awakened from his long slumber, and the sound of his artillery is again heard on the field of battle.

He reminds me of the man who, during the revolutionary war, went out with his old rusty musket and fired first into the British and then into the American army, and when asked why he did so, replied, that he was "fighting on his own hook." So with our good brother, if he sees any thing wrong, whether in friend or foe, he has the magnanimity of heart and singleness of purpose to rebuke him *unsparingly*, and I sometimes think that he stands up *so straight* that he leans over backwards a little.

THE "STUBBORN FACTS."

1st. "In '*beating up*' for the Le Roy Convention, to my certain knowledge," 'NO THIRD PARTY' "was the motto" which was placed at the head of 480 handbills, in large capitals, and also at the head of our notices of the series of meetings published in the Union Herald.

2d. If discussing the merits of the third party policy is commencing a "war against the third party," then it was "*intentionally and deliberately*" commenced by the Le Roy Convention; but it so happens, however, that it was *commenced* by Judge Brewster, who, as is well known, is a *strong pillar* in the third party ranks. And when it is known that Elon Galusha and Lieutenant Governor Sheppard were there, the community will be slow to believe that the third party policy was not ably and eloquently defended. I am aware, however, that "*free discussion*" is its deadly enemy, and hence the constant cry of "*let us alone.*"

3d. I did not know that the "Western Board" was "composed entirely of whigs," until informed by my friend W. O. Duvall, or that nine elevenths of them "voted for the slave-holding, slave-breeding and Lynch Law Tyler 'to rule over them' at the last election!" All that I knew was, that they were men, and *abolitionists*. I think it was not the best management in the world for the Convention to appoint all whigs—but as they are only a *temporary* "Board," and will very soon yield up their credentials to a New-York State Anti-Slavery Convention, I think they will not be able to control the election of "1844," or if they should, that "Henry Clay or Daniel Webster" will have no occasion to *thank* them for their services.

4th. As to the awful "COALITION"—what is it? Leaving out my own name, if any one who is at all acquainted with the early history of our enterprise will glance over the names of the members of the "Board," he will recognize the men of *tar-and-feather—rotten-eggs-and-brick-bat-memory*, who breasted the pro-slavery storm most manfully, jeoparding property, reputation, and even life itself, (while some of us had scarcely dreamed of human rights) and from whom an anti-slavery agent was never turned empty away.

As to our "democratic abolitionists," particularly "N. S. Ingham and Abner Hollister of Cato," I esteem them highly, and know of none more worthy of it. I know of no difference between a *democratic abolitionist* and a whig abolitionist. "Abner Hollister of Cato," is a member of the "Central Board" which is instructed to correspond with the "Western Board," and with the abolitionists of the different parts of the State, and call a State Convention at such time and place as they may think best, to take into consideration the propriety of forming a New-York State Anti-Slavery Society on the *original basis*. Here, I suppose, *whig* abolitionists, *democratic* abolitionists, *third party* abolitionists, and *no party* abolitionists, will all stand on a dead level.

I think our "*platform*" is extended "so as to admit" "*slaveholders*" only in the *imagination* of our *brother*; and as to 'excluding' third party men, "*stubborn facts*" testify to the contrary; for at Northville our dear brother himself, as well as other third party men, were cheerfully and gladly admitted into a full participation in the business of the meeting and at Cazenovia our third-party brethren, led on by their indefatigable "*committee man*," Dr. Rice, united with us and added much to the interest of the Convention.

The question is not who ther third party men shall be *admitted* on to the platform, but whether they shall be *permitted* to push every body else off, as they have done, and have attempted to do, as W. O. Duvall knows by experience. The sole object in calling *exclusive* Conventions, so far as my knowledge extends, has been to avoid, if possible, an endless collision; but it does not seem to have that happy effect. Our friends cry, "let us alone," and we do so, and hold conventions of our own; and now they cry, "be still letting us alone."

No "National Convention" has yet been called. If there should be one, my *present* opinion is, that the call should be extended to ALL of every *party* and no *party*.

5. I have, on all suitable occasions, in public and private, declared "it to be sinful or inconsistent for abolitionists to vote for" any Presidential, Gubernatorial or Legislative candidate, "who will not use his official influence in favor of immediate and unconditional emancipation or abolition," but I beg to be excused from going the "PATH-MASTER" feature at present, and from condemning a man, because he happens to be nominated by the *democratic* or *whig* party, if he is a good abolitionist.

6. If Pardon D. Hathaway does not REBUKE "those GUILTY BRETHREN" with whom he is "in the daily habit of putting up," his conduct may be of a questionable character—at any rate, he fails to follow "in the footsteps of his illustrious predecessors," W. O. Duvall and myself; and it may be owing to his "*bringing up*;" but, if he tells them "that they are no more inconsistent in sustaining a pro-slavery law-maker, than the third party folks are in sustaining a pro-slavery ministry," he certainly does it "GRATUITOUSLY," for he has given up his whole time and energies, without fee or reward; and if he and James Cannings Fuller are to be denominated "TOOLS," all I can say is, I wish such "TOOLS" were more plenty. I think I never *assured* any man that the Standard "was not going to wage war against the third party," for every one who knows me, knows that, from its earliest incipiency to the present time, I have been opposed to such an organization.

I think my old co-adjutor is laboring under a mistake.—That we may have been unwise and committed many errors, is more than probable; but, that we wish to make anti-slavery subservient to *whigism*, or any other ISM, is all a *humbug*, and I trust time and circumstances will prove it so.

J. C. HATHAWAY.

To the Editor of the N. A. S. Standard:

I have noticed an article in your number of April 1st, in relation to the Amistad captives, in which you make John Quincy Adams almost a saint, and, by fair construction, Martin Van Buren and Roger B. Taney, and the other judges of the Supreme Court, almost devils. I do not think that this is doing exact justice to either party. In relation to the whole question of slavery and abolition, I think Martin Van Buren stands quite as fair as Mr. Adams, and Roger B. Taney much fairer.

Mr. Van Buren voted for the Missouri restriction; he purchased two slaves, and emancipated them at his own cost; he voted in favor of the right of suffrage for the colored man; he refused to give up the Amistad prisoners without a trial, though advised to do so by the Attorney General and a majority of his cabinet, and he declared that he would not sign a bill for abolition in the District of Columbia, unless approved by the southern states.

John Quincy Adams voted against prohibiting the introduction of slaves into Louisiana; he refused to declare himself favorable to the Missouri Restriction; he tried to get the British to deliver up the slaves who had escaped to Canada; he wrote an anti-slavery letter to his constituents just before his election in 1838, and after his election declared that he would not vote for abolition in the District of Columbia, which his constituents were favorable to, because a majority of the people in other parts of the Union were not favorable to it, and also because the (white) people (slaveholders, &c.) in the District of Columbia were not favorable to it; and afterwards, when the question of his re-election, in an abolition district was coming on, he volunteered to plead for the Amistad prisoners, and he got the votes of the abolitionists whose principles he opposed: and instead of a legal argument, he occupied himself before the court in attacks upon the administration for restraining some twenty-seven colored men of their liberty in Connecticut, while he himself was aiding in restraining thousands of their liberty in the district in which he was speaking, in violation both of the will of his constituents and of the almost unanimous resolution of the Legislature of his State. He has also strenuously supported the right of petition for *white* men, whose right to hold blacks in slavery he also supports.

Mr. Van Buren did not act, after his election, differently from what those who elected him anticipated, from his declarations made before the election. Mr. Adams did act contrary to the expectations which his abolition letter of 1838 had raised. Mr. Van Buren was not claimed by his abolition friends as an abolitionist, and by his anti-abolition friends as an anti-abolitionist. But Mr. Adams was so fortunate as to be lauded in the southern papers as an excellent supporter of the claims of the slaveholder, while he was lauded by the abolition editors and voters of the North, as an excellent friend of theirs.

As to Roger B. Taney, whom you condemn, in one fell swoop, with all the judges of the Supreme Court, he, living in a slaveholding State, emancipated his slaves and has always been the friend of emancipation, while Mr Adams, living in a non-slaveholding State, was, by his acts, sustaining slavery. Wherein is Mr. Adams superior to Judge Taney? Is it as a Christian, a politician, a moralist, a man of talents, or an abolitionist?

You intimate that the Supreme Court ought to have set the Amistad captives free, long before they did. I know of no power in them to set them free, otherwise than as the case should come up regularly before them. You intimate that if they had dared, they would have given them up. I see no evidence of this. They were afraid, according to your statement, that John Q. Adams would hand them down in infamy to posterity, and therefore they released the captives. Had he attempted it, they might have consoled themselves by the opportunity of retaliating upon him for like delinquencies.

If we view acts on their abstract merits, I cannot see that any thing done by the Government, or the Supreme Court, in relation to these few Africans is worse, than it is for Mr. Adams to assist in perpetuating slavery in the District of Columbia. And if we go beyond acts, and pry into motives, I see no evidence that Mr. Adams' are better than Mr. Van Buren's, Mr. Taney's, or those of the Judges of the Supreme Court in general.

I could wish that abolitionists, in general, would cease to take fair words or fair votes about the white man's right of petition, or the black man's right to have a jury trial, in order to determine whether he is guilty of being the son of a female slave, or about the question of giving up men to a sham trial in Virginia, which must result in their discharge, as a substitute for advocacy of the abolition of slavery, and the abolition of our political participation in it. I do not believe in the doctrine—that the class of men who pursue the former course are good enough abolitionists "till alter the election;" nor that they have any better claim to virtue, or the applause of abolitionists, than the mass of the slaveholders of the South. The man that will go for all sorts of abolition, except the freedom of the slave, is not the man for me. Yours, respectfully,

E.

N. B. Mr. Adams, some two sessions ago, offered a resolution for amending the Constitution in relation to slavery. Why did he not renew his motion at the last session? At the commencement of the recent session, he offered a resolution to repeal the gag rule. A member stated that he wished a little time to consider the subject, and moved to lay it on the table. Why did Mr. Adams never call it up again? Had the gag rule been repealed, the Whigs might no longer get so many abolition votes for such anti-abolitionists as Francis Granger, on the pretext that they were friendly to the right of petition. Moreover, they would be obliged to exhibit themselves on the slavery question to their southern allies, as well as their northern supporters.

NATIONAL ANTI-SLAVERY STANDARD.

THURSDAY, APRIL 15, 1841.

Reply to the American and Foreign Committee.

We hardly need commend to our readers the careful perusal of the able document named above. If they have read it once, they will read it again. It is a deeply interesting paper. It touches an extraordinary transaction.—The transaction is unusual, even in the history of pro-slavery. The document treats of a singular and most daring breach of trust. A trust of such character and extent, committed to *equals*, is rarely betrayed by any degree of human depravity and abandonment. The brethren who perpetrated this breach of trust, or who totally lost sight of their obligation to regard it *as a trust*, would sooner have cut off a right hand, than have so trifled with and betrayed any body on earth, but *old organized abolitionists*. But they were probably not aware of perpetrating any enormity at all. We apprehend it did not occur to them that the American Anti-Slavery Society, as it would be when they should defeat it, was capable of being injured—had any rights—or was susceptible of wrongs. They regarded us as the slave-master does the poor, *rightless, characterless, capacityless* machinery of the plantation. Otherwise they could not have done what they did. They are not swindlers. They are not a gang of roaming gamblers, mobbed out from Vicksburg, or "Natchez under the Hill." They are gentlemen of integrity and character, high in moral purity and scrupulosity above the ordinary respectability of the country. Yet they transcended, but for the *rightlessness* of the party who were the subjects of their act, almost all precedent in the annals of betrayal of trust and of breach of confidence. It was because they deemed of us as the slave-master deems of his "*hands*"—as the "Public Sentiment" hitherto has deemed of the northern colored man and the abolitionists. Our new organized brethren enter at once deeply into the contemptuous idea of the times, and on occasions have shown that they fully understand our destitution of rights. We doubt whether it occurred to them to consider whether what they were about to do, and what they did do, when they made this extraordinary *transfer*, would be right or not. They were apprehensive of the result of the coming annual meeting, which actually took place, and they were solicitous only to provide against it. There was only one *noticeable* party to the transaction. It was necessary to preserve the Emancipator and the other property of the Society within its disposal. And how unceremoniously they did it! How unscrupulously they accomplished their purpose! How entirely unembarrassed by the impediments moral principle would have thrown in their way, had they recognized *personality* or *rights* in the party they were providing against! If the American Anti-Slavery Society had been so many horned cattle, they could scarcely have acted with less recognition of their rights; and had the Society been a herd of cattle, they would hardly have been more submissive under the

their fancy for "American and Foreign" coalition. They can stand it out in real John Bull style in vindication of "British usage" against principle, but they can't face indefinsible *facts*.

We lament that our brethren so far forgot themselves as to *transpose* this property; but we would say to the British brethren, in extenuation, that the wrong being done upon *abolitionists* is not, this side the water, what it would be their's. Our American and Foreign friends would not have done it in England to any body, or to any body here but *abolitionists*, whose absolute nullity in the matter of rights should go a good way in mitigation. We presume they did the transfer without any criminal or unworthy *animus*, but without any moral sensation at all, one way or the other. And it does not discredit them here as it would in Britain. The British and Foreign friends should know that. Those friends will lose no estimation in this country by continuing their confidence in the "American and Foreign Anti-Slavery Society." How it will read, by and by, for new organization in either hemisphere, is another matter. When the history of the abolition of American slavery shall be read, connection with this *transfer*, &c. will not, perhaps, be enviable either in those who acted it, or those who countenanced it. But that may be some years ahead.

Not apprehending any rights in ourselves was doubtless the reason why no ado was made about this matter last May. The plundered party was mainly solicitous how to get the cause along without the property which had been taken from them. They were sensible the cause had been betrayed and plundered, but not at all that its advocates had been. In the council meetings held at *night*, in the *cellar* of Thomas Van Rensselaer, by the little handful on whose empty hands the mighty anti-slavery enterprise was thus thrown, nothing was thought of endeavoring to recover the abstracted property—no complaint was made of it—no thought was bestowed on it. The question was, how another should be created for the cause, out *of nothing?* How another banner should be unfurled before the thinned but deathless anti-slavery host, who had lost all but their principles and their faith. Who should throw himself into the "imminent deadly breach,"—who should take the posts of danger in the advancing forlorn hope,—who should carry the anti-slavery flag to the very centre of the enemy's camp; whom it would do to trust, among the chieftains, who had not yet openly deserted? We wish those daring little council scenes could have been saved to posterity by the touch of the painter. Would that some Walter Scott, with a heart to appreciate it, had witnessed the anti-slavery of those subterranean meetings! He would have given the world scenes that might suffer nothing in comparison with any of his descriptions of the high gatherings of the tronblous times of Scotland. Nothing was said of anti-slavery wrongs. Like the "black Saxons," in their Faneuil Hall, begirt with the cedar swamps, it was *insurrection* and *disenthralment*, of which we were deliberating, and not recovery of abstracted property, from masters or transferring committees.

We are abolitionists. We are therefore unaware of personal rights or personal wrongs. We are laboring for those who are susceptible of neither. We are ranked by all around us on the same level, *below all humanity*; and perhaps of all our scorners, new organization holds us in most eminent disregard. They have partaken partially in our degradation, and know what it means. They feel the stimulus of *elevation*, too, in their restoration to *sanity*, and "standing" in community. On the whole, there are many causes of the phenomena of their demeanor toward us—They have nobody to reproach them for what they do. As we can go to no one with complaint, so nobody will complain against them, for us. We are not portion of community, and so no one "complains in behalf of the State," on occasion of our wrongs. An assault on us is no "breach of the peace." It does not conduce to the public disturbance to have us assaulted,—or to the public peace, to have our rights regarded. We are a *breach of the peace* ourselves, and our whole movement a public offence. No one is reproached, therefore, for breach of law upon us. We are a nuisance, for whose abatement the law has made no provision. But we are a nuisance. "Necessity knows no law." Public sentiment has, therefore, had to "lay the law aside," and *abate* us contrary to the law, or *attempt it*. Law and Justice and Right, and all those things, of which people talk so eloquently on occasion, have been spontaneously trodden upon in regard to us, by all classes, and when by "new organization" our brethren return into community, they resume the common estimation of us, and treat us accordingly, and with the entire impunity that has attended all outrages upon anti-slavery from the beginning.

Thus, when Lovejoy's first press was destroyed by the mob, he got another; and when they sunk that in the Mississippi, he got another. He did not complain to the mob, the *Mississippi*, or the Law. He would have been heard by one as readily and propitiously as by the other. The "Father of waters" would have vomited up the sunken types from his muddy depths, as readily as the law would have rendered him damages or allowed him a hearing. The *transferrers* of his press incurred no odium. The public indignation was all vented on the audacious attempt to replace it. They were outraged that Lovejoy should dare get another! And when, after repeated abstractions, they murdered the *fanatical* printer himself, public sentiment turned off the attempt to punish the murder by a funny set-off.—They indicted *him* in the person of his surviving friends, and let them and the murderers all off together. It was a great joke, and they *hoh-hoh'd* at it from Alton to Boston! So of all that public sentiment has performed upon the abolitionists from the beginning; and it would be as well amused to see new organization *transfer* the Emancipator and book-depository, as they were to see Lovejoy's press and himself *transferred*.

But the time is coming when these things will all be regarded with other eyes. The smoke and hurry of the revolution will be gone, and all these pro-slavery transactions will be seen impartially and rated accordingly. To that time, and later yet, so far as we are personally concerned, let rectification be postponed. We are willing it should be postponed for ever. Folks don't know what they are about. We are willing and bound to forgive them—and do forgive them. But we must be indulged, as far as the times can allow, in *exclaiming* an opinion.

Daniel O'Connell.

There is not in the wide world a man in whose history and welfare the abolitionists of the United States feel a deeper interest than they do in DANIEL O'CONNELL, who is not only the Liberator of Ireland, but the friend of universal freedom and humanity. Every thing which throws new light upon any feature of his noble character, they read with an avidity bordering upon enthusiasm. Hitherto he has been known to us chiefly as a *public* man. We have had but little opportunity to study his private and domestic character. Here is a brief speech made by him at a Soiree of the Belfast Orphan's Society, which has afforded us so much pleasure that we cannot withhold it from our readers. We are sure they will read it with admiration and delight.

Dr. Denvir having proposed the following sentiment, which was received with loud and prolonged cheering—"Daniel O'Connell, Esq., the first orator of the present and of all past ages, Ireland's Liberator, their honored and illustrious guest"—

Mr. O'Connell rose and said,—There is no kind of affectation in my saying, that I wish to realize any portion of the eulogium poured upon me by the distinguished Prelate who has just addressed you, but I wish I was an orator.—(Laughter.) I never had occasion for it so much as at present—not the oratory that consists in stringing sentences together, or even in logical deductions, or in some of the higher flights of imagery, in which I often, with wounded wing, endeavor to flap along, rather than shrink from the encounter. (Hear, hear, and cheers.) I would be, if I were an orator, a being who could describe the species of ethereal sensations that come over the mind of him who buffets through the war of politics and polemics, when he comes into a society, such as this, where every thing around him is beautiful, gentle, generous, good and kind. (cheers.) It is something like the sensation of the mariner, whose course was perilous on the stormy ocean—the tempest had rent his shrouds—his rigging shattered—his sails torn—his vessel pitching, and his crew almost in the agony of despair, when, suddenly, there is a transition in his state—a bright gleam of hope appears—a new vision presents itself in a moment, and his vessel arrives in a safe and secure harbor. (cheering.) Such is the difference between my own life and the scene I am now, I will say, enjoying. Yes, ladies, I thank you most heartily for the kindness you have exhibited towards me. I have ever respected all that is good, and you are nearly all good in your sex. (cheers.) I have held as light, and treated in my own mind with contempt, the undue advantages given to man, when compared with the gentler portion of the creation. (hear.) Giving to man superiority that he does not possess, and taking from woman her higher station of mitigating all that is harsh and chilling, and bestowing upon us all that is lovely and cheerful, in the cup of humanity. (loud cheers.) I have ever looked upon woman as a man more refined—stripped of his bad passions, and his grossness, without any of his bitterness, but with all the sweetness and captivation of intellect and capacity. (great cheering.) Yes, I ought to respect the sex—I am the son of a sainted mother, who watched my childhood with affectionate care, and whose higher order of mind left, perhaps, hereditary to me, if I may say so, without vanity, a superior station in life—(hear, hear, and loud cheers)—whose last breath was, Heaven be thanked, a blessing upon my head; and I have felt the benefit of her blessing in every peril or arduous strife I have been engaged in since. (hear, hear, hear.) It is an angel shield over me; it has been my safeguard in every occurrence of my career; yes, my protection in this life, as I look forward to it as one of the modes of obtaining for me happiness far greater and more lasting than this world can afford. (hear.) I am a father, and I know what it is to respect as well as to love; I will call them, in my paternal language, 'angel daughters,' who never gave me a moment's sorrow, but who have been all dutiful and kind to me—whose affection soothes every harsher moment of life; and, whatever storm I am engaged in—whatever gloom may hang o'er my spirits—when I return home, I have, as it were, the flapping of angels' wings about me, to drive away all care, and banish every species of melancholy. (loud cheer.) I am a grandfather; the chirpings of my little grand-daughters sound sweetly in mine ear. I am the tribunal to which they always appeal, and, right or wrong, they have a decision in their favor. (laughter.) And, as I watch the young ideas as they enlarge, and find the mother's intellect breaking out amongst them, I look forward with a kind of anticipating hope, and think, happy will be the man who will acquire them hereafter. But that leads me to one relation in life of which I dare not speak—it would be profaneness to allow my lips to utter words that would bring, or ought to bring, what may appear to be—but I will not—no, I will not speak of that relation—the man who is happiest in his domestic circle, may possibly imagine what a kind of life I have led. (Loud cheering.) Blissful—truly blissful—was my lot, when that sainted being dwelt on earth. I was her husband—was!—do I say, *was?* Oh! I am her husband still—the grave, 'tis true, separates us now, but we shall meet again. [The hon. gentleman seemed deeply affected, when speaking the concluding lines, and resumed his seat amid the rapturous applause of the assembly.]

More Proscription.

We learn from several sources that the Overseers of the Rose-street meeting have commenced disciplinary proceedings against CHARLES MARRIOTT, another member of the Executive Committee of the American Anti-Slavery Society, and a man whose character is above reproach. The charge brought against him we presume to be the same that was previously brought against Isaac T. Hopper and James S. Gibbons, viz:—"That he is concerned in the support and publication of a paper (the Standard) which is calculated to excite discord and disunity among us." The meaning of this is, that an exposure of the misrepresentations and slanders of G. F. White, obstinately persisted in under circumstances which are almost enough to make the very *stones* cry out, is not to be tolerated! Members of the Society must bear them in silence, on pain of censure or disownment by the church authorities! George F. White may utter the most barefaced falsehoods, (whether from ignorance or design, we say not,) under a profession of divine inspiration, and these "masters in Israel" (!) can see nothing in his conduct worthy of censure! He may abuse and villify some of the most exemplary members of the Society, and these vigilant "watchmen in Zion" (!!) can see nothing "calculated to excite discord and disunity"! But when a person, not a member of the Society, on his own responsibility, as the editor of a public journal whose special province it is to take cognizance of all occurrences in Church and State which relate in any way to the anti-slavery cause, presumes to defend the abolitionists against his assaults, forthwith members of the Executive Committee, who have no control whatever over the editor beyond the power of appointment and removal, are summoned as culprits to the ecclesiastical bar, and the rod of excommunication shaken over their heads by men whose Quakerism is nothing but an *official* cloak of so flimsy a texture that it cannot hide their want of conformity to their high professions. If these things are done in the green tree, what shall be done in the dry?

During the whole progress of the anti-slavery enterprise, abolitionists have claimed and exercised the right of speaking, in the plainest and most unreserved terms, of the conduct of every religious sect which has attempted to hedge up their path. *We* shall exercise the *same* liberty in speaking of the despotism which is now developing itself in a portion of the Society of Friends; and we tell the defenders of G. F. White, that what they are doing shall be made known to Friends abroad. While we tender them our columns for any defence they may see fit to make, what right have they to complain? Have we stated any thing that is untrue, or that is calculated to make a false impression? If so, LET THEM SHOW IT. But how cowardly—nay, how base it is in them,—while they know in their souls, and dare not deny, that we have told only the simple TRUTH, to attempt vent to their rage upon members of the Executive Committee, who know not what we write until it is published, and who, because they know what we say to be true, cannot conscientiously censure us for exercising the liberty of speech! We speak warmly, but the occasion demands warmth. We do not believe there is another denomination in all christendom, nor any meeting of Quakers but that in this corrupt and pro-slavery city, that would venture upon so bold a measure as to arraign its members for serving on an anti-slavery committee and aiding in "the support and publication" of an anti-slavery paper. We doubt even whether his holiness the Pope would dare resort to such a step in a *republican* country.

Our Anniversary.

The public anniversary of the American Anti-Slavery Society will be held at the Broadway Tabernacle, as usual, at 10 o'clock, A. M., on the second Tuesday in May, instead of 3 o'clock, P. M., as heretofore advertised. Anti-slavery papers, and all others friendly to the cause, are requested to copy the notice as corrected.

The Fair.

Again would we call the attention of our friends in all parts of the country to the Fair, to be held in this city during anniversary week. It is of great importance that whatever *can* be done in this behalf should be done quickly. Articles may be sent to the committee, care of I. T. Hopper, 143 Nassau-street

☞ We invite special attention to the excellent report of the committee of the N. Y. Legislature on the subject of the nine months slavery law. We hope and trust that the bill repealing that odious law will be passed the present session.

Extract of a letter from a highly respectable member of the Society of Friends in Philadelphia to a friend in this city.

"I received the Standard thou sent me, and am much obliged. James S. Gibbons' communication is excellent. I harmonize and sympathize with every thought and feeling which dictated it. I can hardly trust myself to speak of the rottenness and hypocrisy, and I might add, wickedness, that have marked the proceedings in I. T. H.'s case."

SEVENTH ANNUAL REPORT.—A correspondent of the Watchman of the Valley desires to know how he can procure a copy of the Seventh Annual Report of the American A. S. Society. We answer, by applying to Isaac T. Hopper, at the Society's office, 143 Nassau-street, New-York.

JOSEPH STURGE, well known as a prominent member of the British and Foreign A. S. Committee, arrived in this city on the 4th inst., in the British Queen. We have heard it suggested that his principal object is, to visit the Orthodox Friends in the United States, and to stir them up, if possible, to a more zealous opposition to slavery.

WILLIAM GOODELL has retired from the editorship of the Friend of Man. He avows his intention to devote his talents mainly to other branches of reform, and proposes to continue the publication of his "Christian Investigator." Rev. S. P. Hough succeeds him as editor of the Friend of Man.

MORE DENUNCIATION.—George F. White, alluding to anti-slavery agents, not long since, in one of his public communications, described them as "*too lazy to work, ashamed to beg, and afraid to steal.*" This is what passes for *inspiration* among the ruling spirits in the Rose-street meeting! Comment is needless.

NOTICES.

EIGHTH ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY

The eighth annual meeting of the American A. S. Society will be held in the city of New-York, beginning on Tuesday, the 11th of May, and continuing, by adjournment, until the business be concluded. Members of anti-slavery societies, and friends of the cause throughout the country, are invited to attend. The

ANNIVERSARY MEETING

Will be held in the *Broadway Tabernacle*, on Tuesday morning, at 10 o'clock. Delegates are requested, immediately on their arrival in the city, to call at the Anti-Slavery Office, No. 143 Nassau street, and to enroll their names. Cards of reference will be furnished, directing them where accommodations can be obtained, at a reasonable cost, during their stay in this city.

T. VAN RENSSELAER, } *Com. of*
JAMES S. GIBBONS, } *Arrangements.*

New-York, March 4, 1841.

APPEAL ON BEHALF OF THE LIBERATED AFRICANS.

The undersigned, heretofore charged with the legal defence of the thirty-six survivors of the captured Africans of the Amistad, having, by the Divine blessing, successfully fulfilled that trust, and published a statement of their receipts and expenditures for the information of the generous donors and the public, and now being, in the Providence of God, entrusted with the support, education and return to their native land of these liberated Mendians, do most respectfully and *earnestly appeal* to their fellow citizens to supply them with the pecuniary means to carry into effect the object in view. The Committee have made arrangements at Farmington, Conn., for the support, education, employment and superintendence of the Africans. They will be daily instructed by competent teachers, and will attend to agricultural and mechanical labors. The necessary expenses of so many persons will be heavy, and the committee rely upon a benevolent community to furnish the requisite means of defraying them. All donations will be acknowledged, and a public statement hereafter made of all disbursements. Contributions may be sent to Lewis Tappan, 122 Pearl-st. N. York; S. D. Hastings, 14 Commerce-st. Philadelphia; Dr. Gam. Bailey, Cincinnatii, O; John M. Sterling, Esq. Cleveland, O.; Samuel Fessenden, Esq. Portland, Me.; Rev. A. A. Phelps and Ellis Gray Loring, Esq. Boston, Mass.; Daniel Burgess, Hartford, Conn.; Amos Townsend, Jr. New-Haven, Conn.; and John T. Norton, Esq. Farmington, Conn.

S. S. JOCELYN,
JOSHUA LEAVITT, } Committee.
LEWIS TAPPAN,

New-York, April 13, 1841.

☞ Editors throughout the U. S. are respectfully requested to give the above one or more insertions.

THE NEW PRESIDENT.

John Tyler, now President of the United States arrived in Washington on Tuesday morning, April 6, at 5 o'clock, and took lodgings at Brown's hotel.

At 12 o'clock the same day, the the heads of departments (excepting the Secretary of the Navy, who was absent,) waited upon Mr. Tyler, to pay him their respects, personally and officially.

The Intelligencer says: He signified his deep feeling of the public calamity sustained by the death of President Harrison, and expressed his profound sensibility to the heavy responsibilities so suddenly devolved upon himself. He spoke of the present state of things with great concern and seriousness, and made known his wishes that the several heads of departments would continue to fill the places which they now respectively occupy, and his confidence that they would afford all the aid in their power to enable him to carry on the administration of the government successfully.

The President then took and subscribed the following oath of office:

I do solemnly swear that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States.

JOHN TYLER.

April 6, 1841.

DISTRICT OF COLUMBIA, } *ss.*
City and County of Washington. }

I, WILLIAM CRANCH, Chief Judge of the Circuit Court of the District of Columbia, certify that the above named JOHN TYLER, personally appeared before me this day, and, although he deems himself qualified to perform the duties and exercise the powers and office of President on the death of WILLIAM HENRY HARRISON, late President of the United States, without any other oath than that which he has taken as Vice President, yet, as doubts may *arise*, and for greater caution, took and subscribed the foregoing oath before me. W. CRANCH.

April 6, 1841.

President Tyler subsequently put forth the following

ADDRESS TO THE PEOPLE OF THE UNITED STATES.

FELLOW-CITIZENS:—Before my arrival at the seat of Government the painful communication was made to you by the officers presiding over the several Departments of the deeply regretted death of WILLIAM H. HARRISON, late President of the United States. Upon him you had conferred your suffrages for the first office in your gift, and had selected him as your chosen instrument to correct and reform all such errors and abuses as had manifested themselves from time to time in the practical operation of Government. While standing at the theshold of this great work, he has, by the dispensation of an all wise Providence, been removed from amongst us, and by the provisions of the Constitution the efforts to be directed to the accomplishment of this vitally important task have devolved upon myself. This same occurrence has sujected the wisdom and sufficiency of our institutions to a new test.

For the first time in our history the person elected to the Vice Presidency of the United States, by the happening of a contingency provided in the constitution, has had devolved upon him the Presidential office. The spirit of faction, which is directly opposed to the spirit of a lofty patriotism, may find in this occasion for assaults upon my administration. And in succeeding, under circumstances so sudden and unexpected, and to responsibilities so greatly augmented, to the administration of public affairs, I shall place in the intelligence and patriotism of the People my only sure reliance. My earnest prayer shall be constantly addressed to the all-wise and all-powerful Being who made me, and by whose dispensation I am called to the high office of President of this Confederacy, understandingly to carry out the principles of that Constitution which I have sworn "to protect, preserve, and defend."

The usual opportunity which is afforded to a Chief Magistrate upon his induction to office of presenting to his countrymen an exposition of the policy which would guide his administration, in the form of an Inaugural Address, not having, under the peculiar circumstances which have brought me to the discharge of the high duties of President of the United States, been afforded to me, a brief exposition of the principles which will govern me in the general course of my administration of public affairs would seem to be due as well to myself as to you. In regard to foreign nations, the groundwork of my policy will be justice on our part to all, submitting to injustice from none. While I shall sedulously cultivate the relations of peace and amity with one and all, it will be my most imperative duty to see that the honor of the country shall sustain no blemish. With a view to this, the condition of our military defences will become a matter of anxious solicitude. The Army, which is in other days covered itself with renown, and the Navy, not inappropriately termed the right arm of the public defence, which has spread a light of glory over the American standard in all the waters of the earth, should be rendered replete with efficiency.

In view of the fact, well avouched by history, that the tendency of all human institutions is to concentrate power in the hands of a single man, and that their ultimate downfall has proceeded from this cause, I deem it of the most essential importance that a complete separation should take place between the sword and the purse. No matter where or how the public moneys shall be deposited, so long as the President can exert the power of appointing and removing, at his pleasure, the agents selected for their custody, the Commander-in-chief of the Army and Navy is in fact the Treasurer. A permanent and radical change should therefore be decreed. The patronage incident to the Presidential office, already great, is constantly increasing. Such increase is destined to keep pace with the growth of our population, until without a figure of speech, an army of officeholders may be spread over the land. The unrestrained power exerted by a selfishly ambitious man, in order either to perpetuate his authority or to hand it over to some favorite as his successor, may lead to the employment of all the means within his control to accomplish his object.

The right to remove from office, while subjected to no just restraint, is inevitably destined to produce a spirit of crouching servility with the official corps, which, in order to uphold the hand which feeds them, would lead to direct and active interference in the election, both State and Federal, thereby subjecting the course of State legislation to the dictation of the Chief Executive Officer, and making the will of that officer absolute and supreme. I will, at a proper time, invoke the action of Congress upon this subject, and shall readily acquiesce in the adoption of all proper measures which are calculated to arrest these evils, so full of danger in their tendency. I will remove no incumbent from office who has faithfully and honestly acquitted himself of the duties of his office, except in such cases where such officer has been guilty of an active partisanship, or by secret means—the less manly, and therefore the more objectionable—has given his official influence to the purposes of party thereby bringing the patronage of the Government in conflict with the freedom of elections. Numerous removals may become necessary under this rule. These will be made by me through no acerbity of feeling. I have had no cause to cherish or indulge unkind feelings towards any, but my conduct will be regulated by a profound sense of what is due to the country and its institutions; nor shall I neglect to apply the same unbending rule to those of my own appointment. Freedom of opinion will be tolerated, the full enjoyment of the right of suffrage will be maintained as the birthright of every American citizen, but I say emphatically to the official corps, "thus far and no farther." I have dwelt the longer upon this subject, because removal from office are likely often to arise, and I would have my countrymen to understand the principle of the Executive action.

In all public expenditures the most rigid economy should be resorted to, and, as one of its results, a public debt in time of peace be sedulously avoided. A wise and patriotic constituency will never object to the imposition of necessary burdens for useful ends, and true wisdom dictates the resort to such means, in order to supply deficiencies in the revenue, rather than to those doubtful expedients, which, ultimating in a public debt, serve to embarrass the resources of the country and to lessen its ability to meet any great emergency which may arise. All sinecures should be abolished. The appropriations should be direct and explicit, so as to leave as limited a share of discretion to the disbursing agents as may be found compatible with the public service. A strict responsibility on the part of all the agents of the Government should be maintained, and peculation or defalcation visited with immediate expulsion from office and the most condign punishment.

The public interest demands that, if any war has existed between the Government and the currency, it shall cease. Measures of a financial character, now having the sanction of legal enactment, shall be faithfully enforced until repealed by the legislative authority. But I owe it to myself to declare that I regard existing enactments as unwise and impolitic, and in a high decree oppressive. I shall promptly give sanction to any constitutional measure which, originating in Congress shall have for its object the restoration of a sound circulating medium, so essentially necessary to give confidence in all the transactions of life, to secure to industry its just and adequate rewardt, and to re-establish the public prosperity. In deciding upon the adaptation of any such measures to the end proposed, as well as its conformity to the Constitution, I shall resort to the Fathers of the great Republican school for advice and instruction, to be drawn from their sage views of our system of Government, and the light of their ever glorious example.

The institutions under which we live, my countrymen, secure each person in the perfect enjoyment of all his rights. The spectacle is exhibited to the world of a Government deriving its powers from the consent of the governed, and having imparted to it only so much power as is necessary for its successful operation. Those who are charged with its administration should carefully abstain from all attempts to enlarge the range of powers thus granted to the several departments of the Government, other than by an appeal to the People for additional grants, lest by so doing they disturb that balance which the patriots and statesmen who framed the Constitution designed to establish between the Federal Government and the States composing the Union.

The observance of these rules is enjoined upon us by that feeling of reverence and affection which finds a place in the heart of every patriot for the preservation of union and the blessings of union—for the good of our children and our children's children, through countless generations. An opposite course could not fail to generate factions, intent upon the gratification of their selfish ends; to give birth to local and sectional jealousies, and to ultimate either in breaking assunder the bonds of union, or in building up a central system, which would inevitably end in a bloody sceptre and an iron crown.

In conclusion, I beg you to be assured that I shall exert myself to carry the foregoing principles into practice during my administration of the Government, and, confiding in the protecting care of an ever watchful and overruling Providence, it shall be my first and highest duty to preserve unimpaired the free institutions under which we live, and transmit them to those who shall succeed me in their full force and vigor.

JOHN TYLER.

WASHINGTON, April 9, 1841.

NEW-YORK LEGISLATURE.

REPORT

Of the Judiciary Committee, on the petitions of numerous citizens of this State, relating to Slavery. [Ten times the usual number of copies ordered printed.]

MARCH 30, 1841.

In Assembly, Mr. Worden, from the judiciary committee, to which was referred the petitions of numerous citizens, praying the repeal of all laws which allow slaves to be held in this State, reports:

That by the provisions of title 7, chapter 20, Part I. of the Revised Statutes, any person not being an inhabitant of this State, who shall be travelling to and from, or passing through this State, may bring with him any person lawfully held by him in slavery, and may take such person with him from this State; but the person so held in slavery shall not reside or continue in this State more than nine months, and if such residence be continued beyond that time, such person shall be free. It is also provided in the same article, that any person who, or whose family, shall reside part of the year in this State, and part of the year in any other State, may remove and bring with him or them, from time to time, any person lawfully held by him or them in slavery into this State, and may carry such person with him or them out of this State. The petitioners pray that these provisions may be repealed.

Independent of any questions of expediency or policy which may indicate a repeal of these provisions of the statute, it is proper to ascertain if the Federal Constitution confers upon the citizens of the several States any, and if any, what, rights in regard to slave property, and also, if the citizens of other States have any constitutional power to bring their slaves into this State, and hold them here in servitude. If it shall appear that no such right or power exists, a further inquiry is suggested, whether, when the slave owner brings his slave into this State he becomes free; and if such is the consequence, it becomes a subject of still more serious consideration to determine if this legislature has the constitutional power to enact that the relation of master and slave shall be created anew between them.

What may be the laws of any other State which deprive one man of the right he possesses to control his own actions, and confer that right upon another, they are of no force or validity beyond the limits of the State enacting them. We are not bound to regard such laws as forming the basis of any right within this State, except in the single instance of fugitive slaves, and the particular provision in the Constitution relating to this description of persons, was inserted, because slavery, being a merely local institution, confined in its operation, by the laws of all civilized nations, to the territory or country which gave rise to it; a fugitive slave could not be reclaimed by force of any other provision contained in that instrument, or under any law acknowledged to exist among Christian and civilized nations.

An erroneous opinion appears to be entertained by some that the Federal Constitution confers rights upon the citizens of the several States in regard to their slaves, and that all the States are bound to observe those rights, and conform their laws to them. The prevalence of such opinion is the ground of still greater error, and may be the occasion of much mischief. Portions of our citizens are discontented under the apprehension that they are parties to a compact, the observance of which, on their part, conflicts with their perceptions of justice, and the natural rights of man; and while the slaveholding States shall persist in claiming here under the Federal Constitution, any vested rights in their slave property, so long will such claim be resisted, and the very natural consequence will be, that the obnoxious institution for which such pretensions are set up, will be assailed; and apprehensions may reasonably be entertained that the pretence of right on the one hand and its denial on the other, will operate to destroy the respect and veneration due to the Constitution, and endanger the Union it was intended to perpetuate. A correct understanding of the obligations imposed by the Constitution upon the several States in reference to slavery, is therefore important, and is daily becoming more so.

The Constitution of the United States is guarded in all its provisions, and especially so in reference to slavery.—In only one instance is any allusion made in it to the rights of slaveholders in the several States. The provision alluded to is as follows: "No persen held to service or labor in one State, under the laws thereof, escaping into another, shall, in consequence of any laws or regulations therein, be discharged from such service or labor; but shall be delivered up on claim of the party to whom such service or labor may be due." No further individual rights, relating to slavery, are secured by that instrument; with this single provision the institution is left, as it was intended to be, to the laws of nations and the rules of the common law prevailing in the several States at the period of its adoption.—This being so, the laws of nations, and especially the rules of the common law, in relation to slavery, created by the authority of foreign States, demand consideration.

It was well settled, at the period of the adoption of the Federal Constitution, by the laws of all civilized nations, that the relation of master and slave ceased whenever the slave was beyond the territorial authority creating the relation; thus if the slave gets beyond the territory where he is held in servitude, and under the protection of another power, without any wrongful act done by the party giving that protection, the rights of the master cease. This principle has been solemnly recognized by the civil and common law, before the adoption of the Constitution, and was familiar to the framers of that instrument. The only effect of the Constitution, upon this established rule, is to exempt a runaway slave from its operation, who might otherwise become free as soon as he had escaped from the State in which he was held to service or labor. The incorporation of this provision into the Constitution is sufficient to show that in the opinion of its framers, the rights it confers would not otherwise exist. It is clear not only from the express provisions of the Constitution, but from those well known rules of municipal and international law, existing at its adoption, that all the disabilities of the slave and all the rights of the master cease whenever the slave is beyond the operation of the local law creating the relation of master and slave. The bold and nervous language of the common law thus pronounces the rule: "Slavery is a local law; and therefore, if a man wishes to preserve his slaves, let him attach them to him by affection, or make fast the bars of their prison, or rivet well their chains, for the instant they get beyond the limits where slavery is recognized by the local law, they have broken their fetters and are free." The Federal Constitution has not abrogated this rule, but on the contrary, has expressly recognized it, by providing for an exception from its operation in the single case of a runaway slave.

It is impossible to believe, that if the framers of the Federal Constitution supposed the holder of a slave in one State had a vested right of property in him, which all the other States were bound to recognize, that they would have incorporated into that instrument a provision so wholly unnecessary, and which, moreover, by every settled rule of construction, concedes that it does not exist. Arguments however are unnecessary to illustrate the position that the rights of the master over his slave, are not guaranteed by the federal compact, and extend no further than the limits of the State creating the relation; for in the State courts as well as in the Federal courts, this principle has been fully recognized in repeated instances since the adoption of the Constution.

The Federal Consitution provides that the citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States. And it has been claimed, that under this clause, the citizens of all the States have rights secured in relation to their slave property. A brief examination will serve to expose this error. The clause of the Constitution last cited, secures to the citizens of another State, coming into this State, all the privileges and immunities belonging to our own citizens, and no other. It would be strange indeed, if we were bound, under this or any other clause, to vouchsafe to a citizen of another State all the peculiar and especial rights and privileges the State, of which he is a citizen, may have conferred upon him or upon the citizens of such State generally.

We have enacted in this state, laws which are peculiar in relation to real property, and declared what estates may be raised therein, and upon what trosts they may be conveyed, and what powers may be created to alter or affect such estates; these laws are different from those existing in many, if not all, of the other States in the Union. A citizen of another State may, in this State, under our laws relating to real property, acquire precisely such estates in such property as may be acquired by our own citizens; he can create such trusts and powers as may be created by them; but should he claim that he had, under the Federal Constitution, the right to hold real estate upon the same tenure, and create the same estates, trusts and powers as he might do by the laws of the State of which he is a citizen, the absurdity of the pretension would be manifest.—So in the case of a slave, the laws of other States may create the relation of master and slave, but such laws are merely local; a right to hold slaves in New-Jersey or Vermont, does not give the same right in this State, for the local law of one State, conferring or granting such a right, is of necessity territorial in its operation, and cannot be made to extend beyond its own limits; in the language of the civil law, where slavery exists it is by force of positive laws, whose operations are not to be regarded beyond those limits in which the law originates. Whatever may be the right which the laws of the several States confer upon portions of its citizens, they cannot be claimed as rights and privileges extending to other States, and over-reaching the common or statute law of those States; and it would be absurd to declare, that under the laws of any other State in the Union, a citizen of that State could enjoy within this State privileges and immunities which are not secured to our own citizens. Such, however, would be the consequence, if citizens of a slaveholding State had the right to bring their slaves hither, and hold them here in servitude.

The several States, in the formation of the Federal Constitution, reserved to themselves all the rights and powers they had before exercised in reference to slavery, and they may, and of necessity must, continue to exercise those rights and powers. While they severally are, in reference to this question, totally independent of the action of the other State so are they independent of, and beyond the action of the Federal Government, they have not in this respect granted any thing to the Federal Government, neither have the several States, through the compact under which that government exists, become bound to each other in any manner to acknowledge or protect slave holding interests or the rights of slave holders. No power of interference or right of control, belongs, either to the Federal or State authorities, and the Federal Constitution recognizes that the whole and absolute power of control is vested in the several States. The institution of slavery must, then, remain as it was intended to be, a mere local institution deriving all its force and dependent for its existence upon the authority of the several States, strictly confined within their own limits. The several States, therefore, not having in their confederated capacity become the guarantors of the institution, or of any rights under it, they are in no way bound to recognize its existence as the basis of rights beyond the limits of the several States in which it exists, further than in the single instance of runaway slaves, as expressly provided; neither have they the legal right or constitutional power to interfere with the other States in any regulations or rules they may adopt in regard to it. The people of this State have never claimed, and will not through their own Legislature, or through the action of Congress, claim any such right of interference; they content themselves by adhering to the true and obvious meaning of the Constitution; and while they resist all pretensions to a theoretical interpretation, involving an admission that they are bound to regard slavery as one of the rights it secures, and existing under their own sanction and guaranty, they will freely admit, all that the slave holding interests can claim under that instrument, and concede that each State is left to deal with the subject as it interests or sense of justice shall dictate. Whenever the slave holding States shall coincide with this just and reasonable interpretation of the Constitution, which concedes to them the absolute right to control this institution within their own limits, they will do all that is necessary to quiet whatever sensitive feelings exist in the free States, arising from erroneous interpretation claimed for that instrument, and, what now seems of vastly more importance to them, they will at once perceive how ill founded are their apprehensions, that the people of the free States of the north entertain designs, through the action of their constituted authorities, to intermeddle with those institutions which the slave holding States appear so anxious to preserve.

If the views taken of the Federal Constitution, and of the laws existing and recognized at its adoption are not erroneous, it follows, that whenever a slave is brought into this State by his master he is free. If the relation of master and slave is thereafter to exist between them, it must be created anew by our own laws, for it cannot exist here for an instant by force of the laws of the State or country from whence the parties come; we are brought back, then, to the inquiry, whether the legislature of this State has power to enact that one man shall be the slave of another?

We acknowledge free persons of color to be citizens; whether this be so in regard to slaves from other States coming into this State, and thereby becoming free, is not material; such persons become subject to our laws, and are members of the State; they are under the protection of our institutions, and we are bound to extend it to them. It is declared in our own Constitution, that "no person shall be deprived of life, liberty or property, without due process of law. The arbitrary creation of slavery by an act of the legislature, is not "due process of law," within the meaning of the Constitution. It is held in all our courts, State as well as Federal, that the "due process of law" by which a person is deprived of "liberty," is the execution which follows the judgment of legal tribunals, declaring, according to the law of the land, such "liberty" forfeit for violations of law, in respect to which such forfeiture is annexed as a penalty or punishment. The provision of the Constitution is prospective; it utterly prohibits this legislature from passing any act which deprives any person in this State of his liberty, and the good judgment of this House will determine whether an arbitrary enactment that one man shall be the slave of another, does not deprive the individual, upon whom the law is intended to operate, of his "liberty," within the meaning of the Constitution. If it does, the laws in question are clearly unconstitutional and void, and should be repealed.

But, waiving the question whether the laws complained of are constitutional, they appear to be objectionable on other grounds, inasmuch as they confer peculiar rights upon one class of persons which are denied to all the citizens of this State; whenever a State assumes to create such a discrimination between those subject to its laws, a great and cardinal principle is violated, which would create instant and intense alarm were such discrimination made applicable to any other subject than that to which the laws in question relate.

It has been suggested that the existence of these laws encourages citizens of other States to bring hither their slaves, and that while here they imbibe something like correct ideas of the natural rights of man, and of the odious character of the laws which abridge them of those rights. It is not denied that such results often follow from bringing slaves into this State, and thus affording them the opportunity of observing the operation of free and equal laws; and it is easy to imagine that all those enabled thus to observe, will return to their homes more dissatisfied with their condition, and more thoroughly imbued with a determination to relieve themselves from the trammels it imposes upon their physical and intellectual natures. If we clearly perceive that such may be the result of a continuance of the laws complained of, are we dealing ingenuously with the citizens of the slaveholding States, by continuing them upon our statute book, under a pretence that they remain from comity to them, when we perceive that they may be the means of sowing among their slave population the seeds of discontent and perhaps of servile war.

Under any views the majority of the committee are able to take of the laws in question, they have arrived at the conclusion that they ought to be repealed; and ask leave to bring in a bill for that purpose.

AN ACT to repeal certain parts of the Revised Statutes.

The People of the State of New-York, represented in Senate and Assembly, do enact as follows:

§ 1. The sixth and seventh sections of the seventh Title, twentieth Chapter and First Part of the Revised Statutes, which are in the words following, to wit:

"§ 6. Any person not being an inhabitant of this State, who shall be travelling to or from, or passing through this State, may bring with him any person lawfully held by him in slavery and may take such person with him from this State; but the person so held in slavery, shall not reside or continue in this State more than nine months; and if such residence be continued beyond that time, such person shall be free.

"§ 7. Any person who, or whose family shall reside part of the year in this State, and part of the year in any other State, may remove

Our readers will probably recognize the hand of the writer in the following lines, copied from the Bost. Recorder.

Thoughts

While making a grave for a first child, born dead.

Room, gentle flowers! my child would pass to Heaven!
Ye look not for her yet with your soft eyes,
Oh watchful ushers at Death's narrow door!
But, lo! while you delay to let her forth,
Angels, beyond, stay for her! One long kiss
From lips all pale with agony, and tears,
Wrung after anguish had dried up with fire
The eyes that wept them, were the cup of life
Held as a welcome to her. Weep, oh mother!
But not that from this cup of bitterness
A cherub of the sky has turn'd away!

One look upon her face ere she depart!
My daughter!—it is soon to let thee go!
My daughter!—with thy birth has gush'd a spring
I knew not of,—filling my heart with tears,
A turning with strange tenderness to thee!—
A love!—oh God, it seems so!—which must flow
Far as thou fleest, and 'twixt Heaven and me,
Henceforward, be a sweet and yearning chain,
Drawing me after thee!

And so farewell!
'Tis a harsh world in which affection knows
No place to treasure up its loved and lost
But the lone grave! Thou, who so late wast sleeping,
Warm in the close fold of a mother's heart—
Scarce from her breast a single pulse receiving,
But it was sent thee with some tender thought—
How can I leave thee *here!* Alas for man!
The herb in its humility may fall,
And waste into the bright and genial air,
While we, by hands that minister'd in life
Nothing but love to us, are thrust away—
The earth thrown in upon our just cold bosoms,
And the warm sunshine trodden out forever!

Yet have I chosen for thy grave, my child,
A bank where I have lain in summer hours,
And thought how little it would seem like death
To sleep amid such loveliness. The brook,
Tripping with laughter down the rocky steps
That lead us to thy bed, would still trip on,
Breaking the dread hush of the mourners gone;
The birds are never silent that build here—
Trying to sing down the more vocal waters;
The slope is beautiful with moss and flowers,
And far below, seen under arching leaves,
Glitters the warm sun on the village spire,
Pointing the living after thee.
And this
Seems like a comfort, and replacing now
The flowers that have made room for thee, I go,
To whisper the same peace to her who lies,
Robbed of her child and lonely. 'Tis the work
Of many a dark hour, and of many a prayer,
To bring the heart back from an infant gone!
Hope must give o'er, and busy fancy blot
Its images from all the silent rooms,
And every sight and sound familiar to her
Undo its sweetest link—and so at last,
The fountain—that, once loos'd, must flow forever—
Will hide and waste in silence. When the smile
Steals to her pallid lip again, and Spring
Wakens its buds above thee, we will come
And, standing by thy music-haunted grave,
Look on each other cheerfully, and say,
A child that we have loved has gone to Heaven,
And by this gate of flowers she passed away!

From the Knickerbocker for March, 1841.

The Fall of the Oak.

BY GEO. HILL.

A glorious tree is the old gray Oak,
He has stood for a thousand years,
Has stood and frowned
On the woods around,
Like a king among his peers;
As round their king they stand, so now,
When the flowers their pale leaves fold,
The tall trees round him stand, arrayed
In their robes of purple and gold.

He has stood like a tower
Through sun and shower,
And dared the winds to battle;
He heard the hail,
As from plates of mail,
From his own limbs shaken, rattle;
Has tossed them about, and shorn the tops
(When the storm hath roused his might)
Of the forest trees, as a strong man doth
The head of his foes in fight.

The autumn sun looks kindly down,
But the frost is on the lea,
And sprinkles the horn
Of the owl, at morn,
As she hies to the old oak tree.
Not a leaf is stirr'd,
Not a sound is heard
But the thump of the thresher's flail,
The low wind's sigh,
Or the distant cry
Of the hound on the fox's trail.

The forester, he has whistling plung'd,
With his axe, in the deep wood's gloom,
That shrouds the hill,
Where few and chill
The sunbeams struggling come;
His brawny arm he has bared, and laid
His axe at the root of the tree,
The gray old oak,
And, with lusty stroke,
He wields it merrily:

With lusty stroke,
And the old gray oak,
Through the folds of his gorgeous vest,
You may see him shake,
And the night owl break
From her perch in his leafy crest.
She will come but to find him gone from where
He stood at the break of day;
Like a cloud that peals as it melts to air,
He has passed, with a crash, away.

Tho' the spring in bloom and the frost in gold,
No more his limbs attire,
On the stormy wave
He shall float, and brave
The blast and the battle fire!
Shall spread his white wings to the wind,
And thunder on the deep,
As he thunder'd when
His bough was green,
On the high and stormy steep!

MISCELLANEOUS.

From the New Orleans Picayune.

Another True Tale of Real Life.

A Blackleg enacts the Southern Planter—Life in Buffalo—Grand Rope in Game—Religion and Love—Matrimony and Merchandise—The Denouement.

"Got his due.—Henry H. Taylor, the individual who by forgery obtained something over $20,000 from a firm in Louisville, and a Mr. Russel of Buffalo, was lately tried in Louisville, and sentenced to the penitentiary for six years."—*New-York Sun.*

Mr. Russel, spoken of above, was in this city last spring. He told us of the doings of Henry H. Taylor at the North: they were on an extravagant scale;—he went the "big figure" in the "roping in" business. When he went to Buffalo, he put up at the inn where Mr. Russel was stopping, who conducted the business of a branch of a large importing house located in Buffalo. He was fashionably dressed, was liberal with his champagne at the dinner table, and was always willing to pay the fare for an afternoon drive or theatre ticket, when any one of the gentlemen boarders chose to accompany him on such occasions. He soon became a "lion" not only among those of the hotel, but was so regarded by all the people of Buffalo. He represented himself as the holder of a large amount of valuable funds, principally in certificates of deposite from the New Orleans Bank of this city, and deeds of land; and lest any incredulity should exist about the matter, he availed himself of every opportunity that offered to show them, and convince the Buffalonians that it was all O. K.

He said he owned a large cotton plantation in Point Coupee, Louisiana, and decided on settling in Texas, where he designed opening an extensive mercantile business in the importing line, and that finally, the object of his northern tour was two-fold: first, to dissipate the grief of which the death of his wife had been the source; and next to purchase merchandize for his embryo establishment in Texas.

By unanimous consent, as it were, he became a great man in the eyes of the Buffalonians. He patronized the theatres, Sunday school societies, cegar sellers, livery stable keepers, tailors, shoemakers, and in fact the whole town. They all looked upon him as a "Southern man with Northern principles." The milliners, from whom he bought his gloves and pocket handkerchiefs, loved to hear him talk, he was so nice a man. Two ladies in the hotel called him a republican prince—a Southern gentleman; and the young bloods, whom he every other night treated to oysters, champagne, and cigars, laughed loudly at all his stories in life, and swore they believed he possessed more real wit and graphic humor than Boz.

There was stopping in the same hotel an old pensioned British officer, who had shared the perils and the glories of many a well-fought field; his wounds were medals which told of the battles he'd been in. He had with him two daughters; they had travelled with him on the continent of Europe; were intelligent, educated, religious to enthusiasm, and might be called handsome. The elder had seen some eight summers since she had stepped out of her teens, and like most other ladies of her age, had an instinctive penchant for matrimony. She saw Mr. Henry H. Taylor, and she loved him. She did not do as a less sentimental, less religious hoyden, the inmate of a boarding school, for instance, would do; she did not keep her blue Saxon eyes on him and keep them there till he observed her, and then pretend she had not looked at him at all; she did not drop her glove that he might pick it up, nor underline particular passages in romance that he might see—no.

"She never told her love,
But let concealment, like a worm i' the bud,
Prey on her damask cheek."

He was ever there, and the officer's daughters set him down as a most pious, proper man. But notwithstanding the church, the theatres, and the afternoon drives, and the oysters, and the champagne suppers with Mr. Henry H. Taylor, business was business, and he was determined to attend to his. He had in the meantime spoken to Mr. Russel about buying of him twenty or thirty thousand dollars worth of goods, and for prompt cash payments.

"What," said Mr. Russel, who is a canny Scotchman, "surely ye dinna mean to make sic a purchase and pay in siller? Ay, mon, but you're draft."

"It's a fact, I do," said Mr. Henry H. Taylor, "here are the funds;" and he opened a well filled port folio, from which he drew a large pile of certificates of deposite, that he held from the Orleans Bank.

"Ma conscience!" said the Scotchman, "an ye do business on a large scale out South mon."

"Very," said Mr. Henry H. Taylor, not seeming to mind the compliment paid to southern enterprise—"very" and he selected a certificate of deposite in favor of Henry H. Taylor for 23,000. "There," said he, "send that to New-York, have it discounted at the lowest current rate, have the proceeds placed to your credit as I am in want of funds; when you learn the discount, I will purchase your goods and pay out of those certificates of deposite in my port folio, at New-York rates. That will be equal to cash you know, Mr. Russel, won't it?"

"It's fac as death, and so it wull," said Mr. Russel.

The certificate was sent on to New-York and paid at a discount of three per cent. Mr. Russel was duly advised of the transaction, and as he said himself, he always liked to "strack while the iron it's hot," he instantly closed sales for $11,000 worth of goods with Henry H. Taylor.

Mr. Taylor having finished his business, seen the Falls of Niagara, and having had a pleasure excursion with the British officer's daughters on Lake Erie, was about to return; but could not do so without making an open and candid profession of his love to Miss———the old officer's eldest daughter. He therefore did it; he popped the question, and in two days after she was Mrs. Henry H. Taylor.

They were married and felt happy.
———Each was to each a dearer self,
Supremely happy in th' awakened power
Of giving joy.

For Mr. T. and his fair bride to linger long was impossible. His business peremptorily called him south, and it was a call not to pass unregarded. The $18,000 worth of goods were shipped in "good order and condition," and he and his blooming bride, ere yet the honey moon had waned away were on their route to the South, the sunny South.

The first certificate of deposite for $23,000 was in the meantime sent on here by the New-York broker, to the Orleans Bank. The brief reply was on examining it, N. F.—"no funds"—in fact nothing was known of Henry H. Taylor, nor his certificates of deposite, further than they were forgeries, and remarkable good ones at that; so much so, that they deceived the N. York broker who was quite conversant with the cashier's signature, and would almost deceive himself.

Of this, Russel was advised in due course. He pursued Taylor, and overtook him near Louisville in possession of the merchandize and had him arrested.

The unfortunate officer's daughter found she was deceived by a villian; she left him, heaping curses on his head. He was put in prison, and the result is told in the extract from the New York paper.

There is a moral in all this. Northern people should not believe that every one who goes from the south is the owner of a large plantation. Northern ladies, whether officer's daughters or others, should not fall in love with southern gentlemen in a day and marry them in a week. And merchants should be cautious how they take certificates of deposit at the south.

From the Poughkeepsie Eagle.

Suicides and their Causes.

The causes of the increased frequency of suicides may be looked for in the change which has taken place in the manner of living and doing business—in the state of the Press—and in the manner in which Religion is now and has been for several years taught. I shall consider each of these causes separately.

1st.—As to the manner of living. All classes have, more or less, become luxurious, fond of fashion and splendor, and all have struggled to make a show. This could not be done by the majority without running in debt, and in order to meet their increasing expenses, all have sought some way of getting rich suddenly. At one time most people were purchasing lottery tickets. This induced a spirit in gambling, and a persuasion that in some unknown way they would become rich. This spirit of lottery gambling was soon followed by speculation; and many, very many, whose circumstances were comfortable, were tempted by the stories of large fortunes made every day by buying and selling, to embark in speculation; and soon it became necessary to unite their efforts and means with others, in entering into large purchases of property—and thus credit became necessary, and hundreds were readily induced to lend their names, who would have been, but for the common feeling of confidence, very cautious, and were drawn into liabilities far beyond their ability to pay. It would be instructing to hear a statement of the vast sums of money that were absolutey lost in 1837 and 8 by the buying of notes. Without going father into detail, I think it will be conceded by all that thousands of industrious and prudent men were ruined by speculation: And among this number it is not surprising that some should become distracted, and under the feeling of wretchedness, that they had ruined themselves and those who were dependent upon them, we could show that insanity is the consequence of such a mind.

The second cause: The press has had much to do in this way by stimulating speculation—by publishing cases of wealth obtained in a day—by lauding men who suddenly became rich by some fortunate movement—by decrying the good old way of obtaining a competency by honest labor and economy. Such they called drones and croakers. In this way numbers were forced to engage in enterprises which their better judgment forbade; but they could not bear the jeers and taunts of the press, daily poured upon all those who were so dull and ignorant that they were a century behind the age; and while thus denouncing the prudent and wise, they were daily praising the spirit and enterprise of those master spirits who were improving the condition of the nation by their schemes of grandeur. Suicide would naturally be the refuge of many who were ruined in this way.

Religion, true religion would save all from this awful and calamitous result. No man who possessed true religion, would have been tempted by the hope of gain, or driven by the jeers of men to depart from the way in which his religion taught him to go. No, it is that religion which has now become fashionable, and which does not require us to forsake the world—that is, the religion of these days. Who can wonder that many who are called christians should commit suicide, when he knows that the teachers of all denominations make the evidence and the only evidence required to be a union with their church? It is a most lamentable fact, that every man's observation proves, that thousands become members of churches without in the least changing their habits, while the gospel commands and requires christians to come out from the world. Christians, now so called, remain in it. Look at all the machinery that is set in motion to induce men to profess religion, and then count the numbers whose animal passions and feelings have been so wrought upon as to make them think they were christians, when the first error shows them their delusion; then follows distracting wretchedness.

Now if they possessed true religion, they would rush to a throne of grace; but wanting this, they resort to self destruction. It is painful to witness the effect of these false hopes upon the mind. It first elevates the soul to the most extravagant expressions of rapture, and then, when the excitement passes away, the sober realities of life bring their fears and horrors—then comes despair, and finally suicide.

Laura Bridgman.

In an appendix to the late annual Report of the Perkins Institution for the Blind—an establishment from which we trust that the Legislature in their zeal for economy, will not withhold their customary aid—is a most interesting account, written by Dr. S. G. Howe, the able Superintendent of that Institution, of Laura Bridgman, the little girl, an inmate of that establishment, and who is deaf, dumb, and blind, and whose only means of communication with objects around her, is by the touch, which is remarkably acute.

The following extract, describing the meeting of Laura with her mother after an absence of several months, is exceedingly interesting and touching—and proves that she possesses the affections in all their strength and purity:—

"During this year, and six months after she had left home, her mother came to visit her, and the scene of their meeting was an interesting one. The mother stood some time, gazing with overflowing eyes upon her unfortunate child, who, all unconscious of her presence, was playing about the room. Presently Laura ran against her, and at once began feeling of her hands, examining her dress, and trying to find out if she knew her; but not succeeding here, she turned away as from a stranger, and the poor woman could not conceal the pang she felt that her beloved child did not know her.

She then gave Laura a string of beads which she used to wear at home, which were recognized by the child at once, who, with much joy, put them around her neck, and sought me eagerly, to say she understood the string was from her home.

The mother now tried to caress her; but poor Laura repelled her, preferring to be with her acquaintances.

Another article from home was now given her, and she began to look much interested; she examined the stranger much closer, and gave me to understand that she knew she came from Hanover; she even endured her caresses, but would leave her with indifference at the slightest signal. The distress of the mother was now painful to behold; for although she had feared that she should not be recognized, the painful reality of being treated with cold indifference by a darling child, was too much for woman's nature to bear.

After a while, on the mother taking hold of her again, a vague idea seemed to flit across Laura's mind, that this could not be a stranger; she therefore felt of her hands very eagerly, while her countenance assumed an expression of intense interest—she became very pale, and then suddenly red—hope seemed struggling with doubt and anxiety, and never were contending emotions more strongly painted upon the human face. At this moment of painful uncertainty, the mother drew her close to her side, and kissed her fondly, when at once the truth flashed upon the child, and all mistrust and anxiety disappeared from her flushed face, as, with an expression of exceeding joy, she eagerly nestled in the bosom of her parent, and yielded herself to her fond embraces.

After this, the beads were all unheeded; the playthings which were offered to her were utterly disregarded; her playmates, for whom but a moment before she gladly left the stranger, now vainly strove to pull her from her mother; and though she yielded her usual instantaneous obedience to my signal to follow me, it was evidently with painful reluctance. She clung close to me, as if bewildered and fearful; and when, after a moment, I took her to her mother, she sprang to her arms, and clung to her with eager joy.

I had watched the whole scene with intense interest, being desirous of learning from it all I could, of the workings of her mind; but I now left them to indulge, unobserved, those delicious feelings which those who have known a mother's love may conceive, but which cannot be expressed.

The subsequent parting between Laura and her mother, showed alike the affection, the intelligence and the resolution of the child; and was thus noticed at the time:

'Laura accompanied her mother to the door, clinging close to her all the way, until they arrived at the threshold, where she paused and felt around, to ascertain who was near her.—Perceiving the matron, of whom she is very fond, she grasped her with one hand, holding on convulsively to her mother with the other, and thus she stood for a moment—then she dropped her mother's hand—put her handkerchief to her eyes, and turning round clung sobbing to the matron, while her mother departed, with emotions as deep as those of her child.

Why dont he do it?

When the Farmer *knows* that a gate is better, and as a time and labor saving fixture cheaper, than a set of bars and posts, and without calling on a carpenter he can himself make one, *Why dont he do it?*

When he has no other fastenings to his gate, and barn doors than a rock rolled against them, and in a *single* evening after supper is able to make a better, *Why dont he do it?*

And when he knows it's better and more profitable to have good fences than poor, *Why dont he do it?*

Or if he thinks it will not quit cost to make good fences, and only thinks so, and this mere guess work, and by calling on Mr. Townsend of East Haven can ascertain the facts in relation to it, *Why dont he do it?*

Or if he wishes to see some of the most approved fixtures appertaining to farm buildings and the keeping and feeding of stock, ect. ect., and can do so by calling on the above gentleman, *Why dont he do it?*

Or when he sees the boards dropping from his barns and out buildings, and like heaps of rubbish lying in piles about his premises, and need only nailing on again, *Why dont he do it?*

Or if he is afraid of the expense of nails and is always crying upon the maxim of Doctor Franklin, to "save the pence and the pounds will take care of themselves," and he knows that the same Doctor Franklin also said that "many men are penny wise and pound foolish," and he is not careful to think of the precept contained in the latter, *Why dont he do it?*

If it is a saving of nearly half the manure of a farmer's stock, by keeping them shut up in yards, instead of running at large through most of the winter, *Why dont he do it?*

If he knows that many of his fields would be greatly improved by ditching, and by the removal of large stumps and stones, *Why dont he do it?*

And when he knows that his pastures would yield nearly double the feed, and of a better quality, if the bushes were all cut and subdued, *Why dont he do it?*

And if he can add fifty per cent. to the product of his clover fields, and even his pastures, by the use of Gypsum, *Why dont he do it?*

If a farmer of fifty acres has (as he should have) use for a corn sheller and one of the many improved fanning mills, and he has not already obtained both, *Why dont he do it?*

And if it is cheaper, actually cheaper, to burn dry wood than green, and to use a stove instead of an open fire-place, *Why dont he do it?*

And finally, if every farmer is not a subscriber to an agricultural paper, *Why dont he do it?*

Farmer's Gazette.

Rather Mysterious.

A few days since a lady and gentleman arrived in this city from the south. The gentleman seemed to have plenty of money, boasted of his real estate, etc. The lady appeared to be a very quiet and peaceable body, said but little, and seldom made her appearance at the table of the hotel where they lodged. After being in the city two or three days, one of the landlord's daughters suddenly became very much enamored to the lady above mentioned, and they were at almost any time to be found together in the room of the latter. The landlord saw no harm in their being in each other's company, and therefore did not pay much attention to the affair. One afternoon, a few days since, the two ladies went out to take a ride in a new carriage which the landlord had lately purchased. Night came, and they did not return. Servants, footmen, hostlers, and almost every one about the place, started out in search of the two ladies, but nothing could be heard from them. Some surmised that the horses had ran away with the carriage, and probably killed those that were in it; others were of the opinion that they had gone into the river and been drowned.

In the meantime the gentleman who had come to the hotel with the lady, who was supposed to be his wife, made himself perfectly easy. He neither took part in search for the lost ones, nor expressed any apprehensions on their account. Day before yesterday a letter arrived at the hotel for the stranger, and on opening it, it was found to read thus: "John, bring my baggage over to Paris. Tell Mr. —— that my wife (his daughter) is perfectly well, and hopes he'll come and spend the summer with us." The landlord, who had been looking over the stranger's shoulder, suddenly exclaimed, "What does this mean, sir?" "Why," said the man, "it means exactly this: Two years ago you refused your daughter to Mr. ——, because he was nothing more than your bar-keeper. You likewise discharged him. Since that time he has been to the south and made a fortune. He came here dressed in female clothes. He found that the affections of your daughter were still true to him." "D—l take the fellow, he has outwitted me; but, sir, who are you?" "Why, sir, I am M's. footman."—*Cincinnati Ledger.*

A Valuable Patent.

About six months ago, I was introduced to an American, who visited this country for the purpose of securing a valuable patent for a new method of manufacturing woolen cloth. I examined numerous specimens of the cloth, all of which appeared very well, and possessed important improvement over the English broadcloth and cassimere; but as I knew little about the article, I did not make any mention of it at that time, for however sanguine an inventor of any new instrument may be, or however strongly convinced the discoverer of any new system or theory may be that it is superior to all others, the public do not always find it to prove such.—As this woolen cloth is now offered for sale, and as several of the large London houses have purchased hundreds of pieces for the purpose of introducing it, I am justified in calling attention to it.

The Colonial Gazette thus noticed the patent several months since: "Mr. Wells has invented a machine, and has discovered a process by which woolen cloth of every sort is produced at less than a fourth part of the cost hitherto usual. The material is not woven but compressed. Two urchins, with the machine, can turn out one hundred yards of the broad-cloth in twelve hours; and where twenty-four shillings were demanded per yard, six shillings afford the new manufacturer abundant remuneration. We have inspected and handled, as roughly as we liked, specimens of every variety, from the finest scarlet cloth for officers' uniforms, down to blankets and carpets, and we certainly could not, either by sight or touch, distinguish them from corresponding pieces made in the old fashion."

This new cloth is likely to create a great revolution among manufacturers, for already they discover that it is something more than a mere bubble of an hour. The Austrian government has purchased the right to manufacture it in Austria, and several other rights to manufacture it in England and France have also been purchased. There are four or five large mills now in constant operation in this country, which turn out daily several hundred pieces of the cloth of various qualities. Soon the markets here will be filled with it, and no doubt a large quantity will be sold in the United States, as Mr. Wells, who is a New-Yorker, informed me that so soon as he had completed all his arrangements for supplying the European markets, he should establish several large factories in America. Mr. Wells has worn a frock coat made of his new cloth, almost every day during the last six months, and it is an elegant garment even now; the materials being compressed, there is no thread in it, and the nap has the same smooth, glossy appearance as when I first looked at it. The cheapness, durability, and beautiful appearance of this new cloth must give it a decided advantage over all other kinds. So far it has met with great favor from the most extensive dealers in cloth in London.—*Letters from London.*

Be Punctual.

The substance of ten thousand sermons is contained in the above short sentence. Though we do not intend to make a theological application at present, we may remark, *en passant*, that souls may be saved by proper attention to that little admonition. Every sinner intends to repent *some time*; but many procrastinate, and are lost. Had such been punctual, had they come in at the 'appointed time,' all would have been well. In temporal affairs, the spirit of procrastination, the disposition to be dilatory, though it may involve nothing so serious as the loss of a soul, does consderable mischief to the bodies and the estates of thousands.

We care not how industrious or how frugal a man may be, if he wants the virtue of punctuality, he will be poor to the end of the chapter. A *single* omission of this kind has often ruined the prospects of an individual for life. Even the ladies who make little pretensions to business habits, soon grow out of conceit of a lover who does not keep his appointments. We have known a youngster to miss a fine matrimonial speculation, and a handsome wife in the bargain, by a piece of negligence of this kind. And when a lady discards her lover for such an offence, she does what is perfectly right—for the gentleman who will not keep an appointment with his sweet-heart will never be tolerably attentive to a wife. With experienced business men, the want of punctuality is a fault no good qualities can atone; let them once have occasion to remark that you are deficient in *that* and your game is up with *them*. They are perfectly right also; for it is highly disgusting and shockingly vexatious to have dealings with a man in whose engagements we can repose no kind of confidence. The loss of time, the extra trouble and angry feelings which must ensue from the attempts to transact business with such persons will generally overbalance all the advantage that may be expected from the transaction.

Does a man wish to be unpopular, to be dispised and execrated, to acquire the reputation of being a rascal? Let him cultivate a habit of not being punctual, and he will succeed to his heart's desire. Let him, for instance, be negligent in paying his bills when they become due, let him compel people to dun him, let him promise payment at a certain time and then not to be at home, or disappoint his creditors by similar expedients, and he will soon sink so low in public estimation that the dogs will not condescend to bark at him. Does a man wish it to be thought that his business is embarrassed, that he is not able to meet his engagements, and that he is going rapidly to ruin, let him not be punctual, nothing more is required; this will bring his creditors on him by scores and dozens, and, without a singular chance it will soon make a catastrophe.

If a man's business is not wretchedly bad indeed, punctuality will enable him to do the genteel thing with his creditors. If he is punctual in collecting what is due him, he may be punctual in paying others. They who are, (according to the phrase) 'bad pay,' are commonly neglectful in collecting their own dues; but a genuine man of business attends well to both payments and collections, and this is one of the most beautiful features of punctuality.—*Philadelphia Ledger.*

Illustrations for Children.—I once saw a preacher trying to teach the children that the soul would live after they were all dead. They listened, but evidently did not understand it. He was too abstract. Snatching his watch from his pocket he says, "James what is this I hold in my hand?"

"A watch, sir," "a little clock," says another.

"Do you all see it?"

"Yes, sir."

"How do you know that it is a watch?"

"It ticks, sir."

"Very well, can any of you hear it tick. All listen now." After a still house—"Yes, sir, we hear it." He then took off the case, and held the case in one hand and the watch in the other.

"Now, children, which is the watch?—you see there are two which look *like* watches?"

"The little one—in your right, sir,"

"Very well again; now I will lay the case aside,—put it down there in my hat. Now let us see if you can hear the watch tick?"

"Yes sir, we hear it," exclaimed several voices.

"Well, the watch can tick and go and keep time you see, when the case is taken off and put in my hat. The watch goes just as well. So it is with you, children. Your body is nothing but the case; the soul is inside. The case, the body, may be taken off and buried up in the ground, and the soul will live and think, just as this watch goes, as you see, when the case is off."

South America seems to be in a hopeless condition. War—War, revolution no revolution—and military chieftain striving to supplant another—this is the substance of all the intilligence received year after year from that great continent. *Phil. Amer.*

Poor is that felicity which grows any where without the walls of Paradise; and low is that ambition which stoops to any thing beneath the skies.

FAIR

FOR THE BENEFIT OF THE

American Anti-Slavery Society.

In Accordance with the recommendation of the Manhattan Anti-Slavery Socity, there will be a Fair held in the city of New-York during the week of the anniversaries, in May next. The friends of the anti-slavery cause are solicited for contributions, either in money or goods. Articles of clothing,—such as hats, shoes, stockings, 'kerchiefs, gloves, children's frocks, aprons, shirts, fancy articles, toys, &c. &c., will be gratefully acknowledged. A more particular list will be made out, of the most desirable articles, and it is hoped that the anti-slavery women of the country will be prompt in forwarding such as they can, and in promoting the most liberal contributions.

Almira Van Rensselaer, Lydia Maria Child,
Rachel Ruby, Anne Warren Weston,
A. H. Gibbons, Anna Budie,
Mercy Powell, Jane Davis,
M. A. W. Johnson, Thankful H. Southwick.

New-York, March 4, 1841.

Dr. Church's Tooth Powder,

OR THE GREAT TOOTH PRESERVATIVE.

1. It is excellent in cleansing the Teeth and making them white, and preventing their decay. In order to keep the teeth clean and wholesome, the Brush and Powder must be used; for, by the frequent mastication of food, there is a viscid matter which adheres to the teeth, and which, if not removed, causes disease and decay.

2. It is an infallible cure for the Tartar collected on the Teeth, wholly removing it. Now, whenever tartar is suffered to gather, it occasions the swelling and inflaming of the gums, causing absorption and the expulsion of the teeth from the jaws, while it is the source of great pain.

3. It is sure to cause and preserve a sweet breath, and a pleasant taste to the mouth. Sad indeed is the evil, the pain, the destruction of comfort and health, which is brought about by *neglect*. For there is and there can be nothing worse for an individual than a bad breath; yet by overlooking the teeth, how many hundreds and thousands have a dis agreeable breath; and when in conversation, even, are conscious of it, and involuntarily turn their heads!—Still, all thi can be remedied in a short time, by the application of the powder, so that health, comfort and beauty, and a sweet breath will be in the possession of all

4. It hardens the gums. When the gums are soft and spongy, this powder will make them hard. Nearly one-half of the teeth which are lost, is owing to the disease of the soft and spongy gums, and collection of tartar.

For sale by Gould, Newman & Saxton, corner of Fulton and Nassau streets.

Free Dry Goods.

CALICOES, bleached and unbleached muslins, bleached and unbleached Canton flannel, apron check, colored muslins, printed and plain pongees, bleached, unbleached, mixed, and lead-colored knitting cotton, cotton and linen table diapers, printed and plain grass cloths, wicking and cotton tapes, line linen thread, superfine bed ticking, cotton pantaloon stuffs, men's and women's cotton hose, white and black wadding Also, a variety of silk, linen, and woollen goods, wholesale and retail.

CHARLES WISE,
Corner of Arch & Fifth street.

Philadelphia, 11th mo. 12, 1840.

N. B. Persons from a distance wishing any of the above goods can have them sent, by forwarding their orders to the subscriber. C. WISE.

Garden and Farm Seeds,

WARRANTED THE GROWTH OF 1840.

For sale at the Seed store No. 45 North Market street, Boston.

THE Subscriber has just completed his assortment of seeds for the coming season, and is ready to supply orders to any amount, for farm, garden, and flower seeds, both to traders and to farmers

The seeds offered are selected with great care, raised by experienced seed growers in the vicinity of Boston, New Hampshire, and in Maine, and every precaution has been used to obtain *pure* and *perfect* seeds. It is confident that satisfaction will be given to purchasers

Garden Seeds.

The assortment of garden seeds comprises every variety of seeds that is worthy of cultivation.

Seeds by the quantity, assorted to suit the different markets

Boxes of seeds for retailing, neatly prepared, at 6 cents per paper, with printed directions for their culture, variously assorted, from $10 per box and upwards: a liberal discount will be made to dealers

Farm Seeds.

An excellent and very select assortment of improved field-seeds, comprising the best assortment of wheat, rye, barley, corn, oats, grass seeds, root seeds, &c. &c. &c.

Farmers who intend to change their seed, are invited to call and examine.

Flower seeds, roots, shrubs, vines and trees of all kinds furnished to order.

Catalogues of the whole may be obtained on application.

Orders by wholesale and retail are respectfully solicited.

CHARLES P. BOSSON, *Seedsman,*
No. 45 North Market street, Boston.

February 18, 1841. 6t

Channing's New Work on EMANCIPATION.

JUST PUBLISHED, by the American Anti-slavery Society, and for sale at the Office, No. 143 Nassau street New-York, Channing's new work on Emancipation, a neat 18 mo. pamphlet of 72 pages. A cheaper publication was never issued from the anti-slavery press. It will be sold at 12 1-2 cents, a single copy, and at 10 dollars a hundred.

Those who wish to supply themselves with this valuable production, would do well to send orders promptly.

Terms Cash only.

CORRESPONDENCE

BETWEEN

Oliver Johnson & Geo. F. White.

THIS Day published, and for sale, by Oliver Johnson, at 143 Nassau street, a duodecimo pamphlet of 48 pages, entitled, "Correspondence between Oliver Johnson and George F. White, a minister of the Society of Friends; with an Appendix." Price 12 1-2 cents single—10 copies for $1.

New-York, Feb. 25.

To Landlords and Tenants.

THE SUBSCRIBER will receive agencies for renting houses, stores, and tenements at Hutson's Intelligence Office, No. 560½ Pearl street. When houses are registered, or application made by tenants, nocharge is made unless suited.

Feb. 25, 1841. P. A. BELL.

BAPTIST ANTI-SLAVERY CORRESPONDENT.

For sale at 143 Nassau street, (price 10 cents single, $6 per hundred,) the Baptist Anti-Slavery Corresponpent, vol. 1, No. 1; containing the reply of the Rev. Elon Galusha, to the letter of Rev. R. Fuller, of South Carolina.

Information Wanted.—Of Edward Powell, and Catharine Crumwell, his sister, formerly of Flatbush, L. I., subsequently of Brooklyn and of this city. Any person knowing either of the above named persons, or their children, will confer a favor by leaving word at this office, or at 61 Cherry street, upon A RELATIVE.

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